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# THE MISSIONARY REVIEW OF THE WORLD.

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## I.—LITERATURE OF MISSIONS.

### DR. PIERSON'S LETTERS FROM ABROAD.

#### No. V.—THE McALL MISSION.

*Paris, April 8, 1890.*

The more I see of the so-called "McAll Missions," the more I am prompted to exclaim, "What hath God wrought!" In 1871, he and his wife came to Paris, to view the scenes made desolate by the Franco-Prussian war. That war had prostrated obstacles to the spread of the gospel among the French working people, and he found opportunity for disseminating among them tracts on the vital themes of the gospel. While standing on a corner in Belleville, opposite a wine-shop, distributing these tracts to passers by, a man stepped out from the throng, and, in good English, said:

"Sir, I perceive you are a clergyman; if any one like you is ready to come over here and teach us a gospel, not of superstition, priestcraft and bondage, but of simplicity, liberty and charity, there are many of us ready to hear; but we have done with the priests."

This is the substance of that appeal, from an unknown man, a man not even yet known to any one connected with the Mission. That was the voice of another "man of Macedonia," saying, "Come over and help us," and Robert W. McAll heard in his voice the summons of God. Like Paul, he and his wife could say, "Immediately we gathered that the Lord had called us to preach the gospel" in France. And on the 17th of January, 1872, they opened the first *salle* in Belleville, little dreaming whereunto all this would grow. With no little timidity that first room was rented, and about five dozen plain chairs, a table, a Bible, and a parlor organ constituted all its furniture. The first night *twenty-eight* persons constituted the entire audience. Mr. McAll was no French speaker. He could say in the language of those people, "God loves you," and "I love you," and that was his beginning. But those poor working people—the commune of Belleville—instinctively discovered that a man and a woman were come to seek their welfare. They were taken captive, as by surprise. There was about this Mission nothing priestly or churchly; no imposing ceremonial or ritual; no robes or vestments; no choir or procession; no altars or tapers; no crucifix or mass in a dead language. Everything was as simple as simplicity itself. A few



verses of a hymn, a short reading of Scripture, a prayer, a brief address, a warm hand of welcome—that *gospel of the grasp*—an atmosphere of cordiality and homelikeness, and withal, not a centime asked in return. Here was a new sort of religion, and of church and of worship. It was so different from anything the working men of France had seen before that they called it a “new religion,” and a new word had to be framed to meet the case; it was “*Mc-Allizing* the people!”

Every regiment in Britain has two sets of colors: the regimental flag, and the Queen's colors; the former different in each regiment, and bearing the names of all the battlefields where the regiment has been engaged; but the Queen's colors are the same in all the regiments. Here no denominational banner was to be seen; only the banner of the cross, the King's own colors. Nothing indicated whether Mr. McAll was a Baptist, Presbyterian, Methodist, Congregationalist, or Episcopalian. His peculiar “*ism*” could not be discovered, unless it was what the Frenchman calls *Christianisme*, as Rev. Howard Gill well says.

The work, thus carried on without ecclesiastical furniture and garniture, and on purely evangelical lines, without any trace of denominationalism, was also conducted on the most *economical* basis. Mr. McAll devoted his own means to the support of himself and the work, asking no compensation for his services, and freely giving all he possessed to enlarge and expand the Mission as new doors opened. But the work outgrew his slender resources; the room in which he began became at once too small, and a larger one was secured; then it outgrew the largest available place, and it became evident that God was calling for another *salle* to be opened; and this meant more cost, more work, and more laborers. Then came the appeal for helpers, and they rallied to the support of the Mission; and so *salle* after *salle* was opened, and band after band of helpers was organized, until last year there were some 130, not only in the metropolis, but in all parts of France, and even extending into Algiers and Corsica. Behold how this humble work has grown in somewhat over eighteen years! That first night sittings perhaps for sixty; last year in the various *salles* an aggregate of 19,000; then two workers, Dr. McAll and his wife; now sixty persons give up their whole time to the Missions, and from 600 to 700 co-operate, lending such aid as occasion demands and their other work permits. That first night there were twenty-eight present; last year the aggregate attendance was nearly 1,200,000.

We have referred to economy of expenditure as a marked characteristic of the Mission. The entire income last year fell short of 19,000 pounds sterling (about \$95,000), *i. e., about one pound sterling* for every sitting in these mission halls. On the average *every*

*five dollars* contributed insured *one seat* for a working man or woman, for 365 days, with all the evangelical influences of preaching, teaching, prayer, and other services throughout the year. If anything outside the Moravian Missions can show results of expenditure in excess of this, we know not where to look.

This is my fourth visit to Paris, and the last three times I have addressed meetings from once to thrice a day. The halls have been crowded with audiences as decorous and attentive, and even enthusiastic as I have ever addressed anywhere. There is an eagerness, an expectancy, a patience, an absorbed attentiveness, which indicate a rare preparation of mind and heart for gospel truth. In fact, in these McAll Missions the ordinary conditions seem to be largely reversed. Commonly the difficulty is, having a place of assembly, to get it filled; here the difficulty is rather to find places of assembly enough to hold the people. Superstition, corrupt religion, priestcraft, have done their work here; the people have swung away from Imperialism to republicanism, and from clericalism toward indifferentism. They have largely, as a prominent French woman phrases it, "lost their faith," and, though nominally adherents of the Roman Catholic Church, the bulk of the French working classes are "free thinkers," by which they mean that they have swept away the barriers and bonds of their former creed, and now are *free to think* for themselves.

It is a golden day of opportunity for the Protestant Church in France, to give the pure and simple gospel to the common people. With much sorrow we have learned of the closing of *thirteen salles* of the McAll Missions for lack of funds. This implies positive disaster, for each hall is a rallying and radiating point for the Christian workers to meet and to disperse for wider activity. Round these *salles* gather all the beneficent influences of worship, preaching and teaching, Bible classes, converts' meetings, mothers' meetings, children's schools, etc. To close a *salle* is to dismiss workers, shut out the eager crowds, and, in a word, abandon a station which has been like a new fortress on the border of the enemy's country. Every opening door demands expansion, and retrenchment is a double evil, for it means not only non-expansion, but actual contraction. Had Dr. McAll to-day \$500,000 and 500 new laborers, he could use every dollar and employ every worker inside of six months! The Government looks with favor upon the work, as the Prefect of Police said, "Every new McAll station means a *reduction of police force*."

While we write all this with profound conviction that no work of which we know, especially in Papal lands, deserves more hearty and enthusiastic support, we feel constrained to add a few words, not of cold criticism, but rather of sympathetic suggestion and fraternal caution.

After speaking repeatedly in these crowded *salles*, we are strongly impressed with the *neglect of proper sanitary precautions*. The effort has been to conduct these Missions with the utmost possible saving of money; hence locations have in some cases been chosen, because cheap, which were both unsavory and unwholesome. A courtyard may be found which can be rented at a low rate, and where an iron room, with glass roof, may be constructed at a very small cost. But what if in that courtyard there be one or more cess-pools, as there are apt to be in such places! We have spoken in audience-rooms where there was no facility or possibility of ventilation, and where the atmosphere became sickening, if not stifling, before the time of dismissal. Into these places Dr. McAll leads the way, and is followed by his devoted band of workers, and in such an atmosphere they, night after night, attempt to carry on the vital process of respiration! One or two *salles* lately opened are conspicuous for the provision made for fresh air, and the increased safety and comfort of all who assemble in them; but the major part of these assembly halls are *shockingly devoid* of any method for either the escape of foul air or the ingress of pure air, and are strong reminders of the "Black Hole of Calcutta."

We feel constrained, in the interests of truth and candor, to say also that we feel sensible of a certain atmosphere of *hurry and worry* about this mission work, which we believe ill comports with such a work of faith and prayer. Dr. McAll *drives* himself and all his co-workers at a too rapid pace. I arrived in Paris, April 1, at evening, and left for Rome, April 8, at morning. Between these dates I found myself "booked" for *fourteen services*, at widely-separated points, and these fourteen services compressed into *six* days! And this is only a fair sample of how Dr. McAll works himself and all his collaborators. From week's beginning to end it is one perpetual "*drive*," without even a day of rest. No wonder if workers have headache, shattered nerves, and shortened lives, and either must go away and rest, or run the risk of taking that long rest that has no waking hour until the resurrection!

We write sympathetically, for we fully understand how it is the very zeal and consecration of this great organizer and the devotion of his fellow workers makes such disregard of God's eternal principles of health possible. And yet we insist that all this is a disregard of laws as fixed and irrevocable as the Decalogue. "*Thou shalt not kill*" is a command of many applications. If this is the Lord's work, worry and hurry are out of place in it; if it be not the Lord's work, disciples are out of place in it altogether. That is our short logic in this case.

While feeling constrained by candor to make these suggestions, we are by no means unaware that the sole impulse in this self-sacri-



face is zeal for the Lord. In the face of this deep need and wide door, Dr. McAll and his fellow helpers feel urged on, by an inward passion for souls, to do their very utmost to overtake the spiritual destitution of these millions. They try to make up in a measure for lack of funds and of friends, lack of money and of men, by doubling their own activity. They shorten their hours of sleep and rest, and lengthen their hours of labor and wakefulness. But it is a serious question whether "in the long run" this pays. Life and health are valuable treasures, more easily lost than regained. Experience and capacity are still more valuable as qualifications for successful labor, and well-trained workmen must not be sacrificed by indirect suicide. Dr. McAll himself is singularly fitted for this sphere. He is at once preacher and teacher, organizer and administrator, architect and draughtsman, a man of business and a man of piety. He has rare combination of traits; guileless like Nathaniel, shrewd like James, earnest like Paul, loving like John. He has been here over eighteen years, and has learned many lessons which he can impart to no successor. He has the "inside track" in this evangelistic race, and every way the advantage in seeking to reach this mercurial people. For such a man to be prematurely disabled, or removed from his work, would be an irreparable calamity. He may not account his life dear to himself, but he ought to account it dear to his Master and His work. We can see the marks of age upon him, which his years do not justify, and since we were here, less than two years ago, the lines have seriously deepened upon his face, and his work has left furrows of care that two years should not have ploughed.

We write it tenderly, but earnestly. Dr. McAll and his workers should consult health and rest. They do not honor God's moral and spiritual laws, while they neglect the physical, which emanate from the same source. And to insure this needed relaxation, recreation, abatement of excessive toil; to eliminate this hurry and worry, the Church of God must come up to the help of this devoted man and his helpers, and *provide more money, and more men and women* to enter this great and effectual door of service. It is a shame, a reproach, that no words can adequately express, that *salles* should be closed in face of such blessing on present work and such demands for new laborers.

We venture one more suggestion, applicable not to this Mission work alone, but to many other spheres of service. There should be more *concentration and less diffusion*. There is a mania in the public mind for *mere numbers*; and there is a natural, but perilous, temptation to pander to this abnormal passion. Unless the number of *salles* opened increases every year, as the offerings increase, a hasty judgment concludes that the money is either not needed, or not well spent. And so Dr. McAll is anxious that every pound or dollar con-

tributed shall show results that appeal to the eye, and are appreciable numerically. We consider this a serious mistake, to cater to this insane popular demand for a mathematical standard of success. Our calm opinion is that if instead of *adding another salle* for a year to come, increased energy and efficiency might be imparted to those already open; if, instead of scattering more workers over a wider field, more workers could come to reinforce the overtaxed and exhausted ranks of those now in service, relieving those now employed of the needless wear and tear of excessive toil—no better use of money or of men could be made. The Christian Church should not identify itself with the world in this senseless clamor for a numerical showing of results. Lengthened cords imply weakness, without strengthened stakes. There may be extensity at cost of intensity. We want not simply an organization whose network covers immense territory, for we may attenuate such network until it is as frail as a spider's web; but we must have strong organization, strong enough to sustain its own weight and connect all its remotest parts by vital and helpful bonds.

For Dr. McAll and his work we have nothing to say but words of cheer and praise. If there be any fault, it leans to virtue's side. For constancy and energy of toil, for self-sacrifice and devotion to souls, for economy and sagacity of administration, this work is unsurpassed. But we should be more than glad to see the Church so generously sustain the work, that it may not unduly tax and prematurely disable these willing workers; and we yearn to see high spiritual standards of measurement used in estimating results. The door seems open to evangelize all France. Only money and men are needed. The people are more ready to hear than the Church is to help. How can the open eye be given to see the open door?

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### THE SCIENCE OF MISSIONS.

BY PROFESSOR HOMER B. HULBERT, SEOUL, KOREA.

It is probably impossible to expect that foreign missionaries will go into the field with greater zeal or devotion than were displayed by the pioneers of missionary work three quarters of a century ago. But in view of the mass of experience that has been subsequently acquired—the long list of successes and failures, the costly experiments that have been tried, the millions of pages that have been printed on the subject—in view of these things, I say, we have a right to expect that the missionary of to-day shall take the field with better preparation and better methods than then.

The development of the science of war is marked by two things: the steady and rapid decrease in the mortality of soldiers, and the tremendous increase in the destructive power of military engines. This by no means implies that the soldiers of to-day are braver than those

who fought the historic battles with sword and axe. But it does mean that those who have battles to fight are quick to make use of every opportunity by which the maximum of execution can be accomplished with the minimum expenditure of treasure and of human blood. So in the mission field—the worker may not be braver than Judson or Carey, but he ought to be able to do more execution in a given time and with a given amount of expenditure. A thousand years ago a young man who could swing the broadsword and *hack* was a good soldier. He received no special training, he was not taught the science of war; but to-day the soldier is a specialist. He passes years in studying the special methods of attack and retreat, flank-movement and center-movement. Just so and not otherwise should it be in the missionary movement. The missionary ought to be a specialist. His training ought to be of a special nature. He ought to know something more than a college and seminary course can give him. Let us ask then what are some of the points to be observed in the preparation of men for the mission field?

First, The men to be sent as missionaries should be *selected*. You say, of course they should be selected. But too frequently they are not. I mean by that, that beyond a man's education and credentials of good and regular church standing, the Boards rarely look. If a young man wishes to enter West Point or Annapolis, he first undergoes a rigid examination. If there is a weak spot in him anywhere it is found, and his application is rejected. Our government recognizes the folly of educating and training for the army or navy a man who has some physical deformity which could hinder his usefulness. On the same principle and for identically the same reasons, candidates for the mission field should be carefully selected. In the selection, what qualities should be looked for? We pass over, as being taken for granted, a thorough consecration and a firm purpose to put the pure gospel of Christ before the heathen. After this the first quality should be that of physical health. It often happens that men who have wasted their strength by confining themselves to their studies, who have permanently damaged their constitutions by lack of exercise, are sent into the mission field. The change is too much for them, and in a year or two they have to be put on the retired list before they have even learned the language of the people to whom they were sent. Or, if the case is not so severe as this, they live on in the mission work accomplishing only a fraction of the work an able-bodied man could do.

The second thing that is absolutely essential to successful missionary work is the *habit of study*, by which is meant the power to sit down and apply oneself uninterruptedly to one thing for several hours without letting the mind stray off into other lines of thought. It implies the power to concentrate the mind on one thing, and work hard while



working. The reason for this is plain. The missionary's time is almost sure to be broken in upon at all hours and in a thousand ways, and so it is necessary that he should be able to sit down even for half an hour, and so concentrate his mind on his work that he can accomplish something even in that short time. However mixed his work may be, he must not let his thoughts get mixed.

And now, in regard to preparation for the mission field after deciding to become a missionary: First, *do not put off deciding what field to go to until near the time of going*. It is very common for young men or women to say, "When I have finished my education and am ready to go, then I will decide where to go." Such a plan can only result in injuring future usefulness, and for the following reasons:

Between the time when a man decides to go into the foreign field and the time when he starts, he ought, together with his other studies, to make a special study of the geography and history of and the general literature about the country to which he is going. From the moment he contemplates mission work he ought to consider himself as bound to become a specialist in regard to the country to which he is going. It is extremely probable that it would be much more difficult to get hold of the books about a heathen country in that country itself than in the home land. For instance, if I wanted a copy of the only grammar which has been published of the language of this people, Korea, I should have to send to Japan for one, or else borrow one and discommode my neighbor; but in New York I should drop into the Astor Library and ask for the Korean grammar in French, written by the fathers sent out by the *Société des Missions Étrangères* of Paris. Read all that can be read of the country before going there. Secondly, by deciding upon the field and having it always in view, and making it a special object of prayer, the young man has his enthusiasm aroused, and his sympathies engaged, and he enters upon the work when the time comes with double the power that he otherwise could have.

Mission life among the comparatively civilized and cultured Hindus is vastly different from mission life among the nomadic hordes of the Tartar plains, and a man ought to know which he is going to a long time before he goes. In deciding what field to enter, a man must be led largely by what he deems the needs of the various missionary lands. But one thing ought to be borne in mind—one's linguistic power, or the power of acquiring language has *a very great deal* to do with success in the mission field. Some men acquire languages readily, others with great difficulty. I have heard it said by a prominent and successful missionary in China that not half the missionaries in that great land are able, or will probably ever be able, to speak the colloquial language readily and correctly, not to say fluently. Of course, no one can vouch



for such a statement, but it shows a weak spot in the general subject of preparation for mission work as handled to-day. If a man is slow to acquire language, let him go to some Home Mission field, or to some country where they use a language cognate with our own, or some offshoot of the Latin. There is splendid work to be done in Spain and Italy and among the Spanish speaking peoples of Southern and Central America. But let no one think that simply because he has not studied foreign languages, he has no linguistic power; it does not necessarily follow. Don't give up the darker continents unless you are pretty sure that your linguistic power is beneath the average.

There is one thing more. Before leaving home for a mission field make one determination, and pray over it and place it deep in your heart, so that it cannot be changed; and that is, that whatever shall happen, however you shall be tempted to do otherwise, you will never allow yourself to be drawn into misunderstandings with other men on the field; that you will always be conciliatory; that you will go more than half way to meet any one who differs with you in regard to ways and means and methods, unless some great principle is at stake. That you will always put the very best construction on the acts and words of your co-laborers that you possibly can. But what are the reasons for the necessity of great carefulness in this particular? In the first place, a young man starts for his field with his heart brim full of enthusiasm, and with a good many plans laid as to his methods of work; and it is often very difficult to give up those plans, although they may conflict with plans that are already being carried out in the same field. It tends to dampen his enthusiasm when he finds that the older and wiser heads tell him that his plans, although theoretically excellent, will not work when put in actual operation. This is likely to be one cause of difference of opinion. It must be remembered in the second place, that the relations of missionaries in the same field are very different from those of any set of men at home. A dozen men or more, thoroughly in earnest, with ideas of their own, each feeling the weight of responsibility resting on his shoulders, and each having an equal voice in the management of the work and of the funds which are appropriated—in these circumstances, I say it would not be strange if each man should feel the importance of his own special work, and fail to appreciate that every other man's work is as important as his own. This, also, is a cause of difficulty at times.

There is one other thing which ought not to need mentioning, and yet which the history of missions warrants the mention of, and any young man who contemplates foreign mission work needs to bear it in mind. The young man or woman entering the foreign field must not go expecting to make a mark in the world. He or she must be willing to be forgotten so far as the public at large is concerned. Of

course, in mission work as in everything else, those who are exceptionally bright or successful will make a name, but it comes unsought. We should blame a young seminary graduate if he entered upon ministerial and pastoral work with the strong and controlling idea of pushing his way as rapidly as possible to the pulpit of the largest or wealthiest or most influential church in the country. If such an idea is blamable at home, how much more so is it in the mission field, where men are bound together so firmly that such ideas are sure to be soon discovered, and are almost sure to become a rock of offense.

These few cautions, while implying some of the unpleasant and undesirable features of missionary life, and so taking away, perhaps, a little of that romantic feeling which is sure to arise in the mind of the young man or woman who is just starting for his or her foreign field, are yet necessary as enabling one to forearm against foreseen dangers. May the men and women whom God sends into the harvest be *wise as serpents and harmless as doves!*

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### THE LAW OF THE ADVANCE.

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

No Christian will deny that every command of Christ is to be obeyed, because he is our Lord, so that debate concerning the command to preach the gospel to every creature is limited to the manner of our obedience. The only question is, *How* shall the work be done?

Some say that when the Master bade us begin at Jerusalem, He meant that we were to go over the countries of the world in order, finishing it in one land before we proceed to another; but that cannot be true, for preaching the gospel, like woman's work, is never done. So that if other lands must wait till the work is done in one, their chance for hearing the gospel will be very small. It may be replied, however, that it is not necessary to wait so long, but the work is to be done as one ploughs a field, *i. e.*, we are to begin at the point designated, and regularly advance from there, leaving no places unploughed, but throwing the soil from each furrow into the hollow of the preceding one, and that along its whole line without a balk.

This sounds very well. It is a beautiful picture to look on and see the work advance so regularly and so smoothly; but beautiful ideals are not often realized in practice. The actual carrying out of the idea differs very widely from the imaginary original. God has a perfect knowledge of the difference between the ideal and the actual, and would it not be well, if instead of reasoning *a priori* what it ought to be, we simply ask how has the Lord of the harvest actually carried on the work up to the present time? Holy Scripture is not a collection of theories, but a history of actual transactions that have been brought to pass by the Providence of God working through men in accordance with their nature.

Does then inspired history give us a law of advance fitly represented by the ploughman patiently plodding on in his furrow, one step after another, or has there been some law of selection manifest in the matter? Even from the first, when God laid a foundation in one family for a church against which the gates of hell should not prevail, He did not confine himself to the spiritual education of that one family. Why was Abraham chosen, that in him all the families of the earth should be blessed? (Gen. xii: 3.) God tells us why, when he says, on another occasion (Gen. xviii: 19): "I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord to do justice and judgment, to the end that the Lord may bring upon Abraham that which He hath spoken of him." Here is not merely the training of Isaac, the heir of the covenant, but of Ishmael also, and the children of Keturah. Yea, the record speaks not of children only, but also of "a household" in addition, and few readers of the Bible notice how large that household was. On one occasion we are told that he armed three hundred and eighteen trained servants, born in his own house (Gen. xiv: 14). "This," according to one of the latest commentators on Genesis (Murphy, p. 286), "implies a following of more than a thousand men, women and children." Then that large household was gathered from among the heathen, and trained to keep the way of the Lord, as well as to fight against oppression. In fact, it was the first missionary training-school recorded in history, and such continued to be the character of the households of his children after him, both as to numbers and training. Thus, when Israel went out of Egypt, we are told that "a mixed multitude went up also with them." (Ex. xii: 38.) We know not how large that mixed multitude was, but we know that it also was from among the heathen, and, in being joined with Israel, entered a training-school for spiritual profit to themselves and others. We pass over individuals, such as Jethro and Rahab, Ruth and Jonathan, son of Rechab, to emphasize the fact, that while the evil example of heathen outside of Israel corrupted the less spiritual of the chosen people, the good example of such elect souls as Jochebed and Naomi, Moses and Joshua, together with multitudes of unrecorded names, told with immense power on the consciences of the more thoughtful among the heathen. And if these things are true of the time of preparation, what may we not expect to find in the period for which it was the preparation? For all this was only laying a foundation for the command to preach the gospel to every creature. Even in his prayer offered at the dedication of the Temple, Solomon did not forget to make mention of "the stranger that is not of thy people Israel, when he shall come from a far country for thy great name's sake, and pray toward this house" (II.



Chron. vi: 32, 33), and his father before him prayed (Ps. lxxvii: 1, 2), "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations," and that was the true spirit of the old dispensation, though the fullness of the time had not yet come for its complete development.

Let us now proceed to look at the Law of Advance under the gospel, as shown, first, in the conduct of Christ himself, and second, in that of His disciples under the leading of the Holy Spirit.

Our Lord says of Himself, that He was "not sent but to the lost sheep of the House of Israel." (Math. xv: 24.) He, too, began his work at Jerusalem when he was only twelve years of age, but he was the author of such faith in a Roman centurion as the infallible judge of faith pronounced unparalleled in Israel. He attracted some Greeks to Himself, not merely by outward rumors, but also by the inward drawing of His grace. He walked far under a hot Syrian sun to work the work of faith in a woman of Samaria, and even went entirely outside of Jewish territory to meet the woman of Syrophenicia, in whose heart He had been working even before she met Him. One morning Peter broke in on the private devotions of his Master with his "All men seek for Thee," but the calm reply was, "Let us go to the other towns and villages also, for therefore came I forth;" and in the same spirit he said: "Other sheep have I, which are not of this fold; them also must I bring, and they shall hear my voice." Still all this was only preparatory work, for as the Spirit was not given till Jesus was glorified, so His great command to go into all the world and preach the gospel to every creature, in which He expressed the yearning of His soul for a lost race, was not given till just before He re-ascended the throne of His glory, and, in determining the law of the advance of the kingdom, it is all important to know how the disciples were led of the Spirit in their obedience to this command.

If the law of advance under the gospel dispensation had been patterned after the movement of a plough over a field, then, after Jerusalem, Bethany should have formed the next centre of Christian work, for it had peculiar claims as the home of the family whom Jesus loved, and where He spent so many happy hours. There also He raised Lazarus from the dead, and it was the place whence His ascending form was last seen by His disciples.

Then, by the same law, next after Bethany should have come Bethlehem, the home of Ruth and David, and the birthplace of the son of David. Instead of these places, the next centre is at Antioch, further from Jerusalem than Dan is from Beersheba, and almost half-way to the shore of the Black Sea. Having gone so far to find its first resting-place, does it there begin to take places in their regular order? Not at all. It next vaults across the lofty summits of the



Taurus range to distant Antioch of Pisidia, more than halfway to the Grecian Archipelago—that, too, though Tarsus, the birthplace of Paul, stood in a direct line between the two Antiochs, and the apostle must have yearned to preach the gospel to the associates of his childhood and his nearest kindred. After leaving this latest missionary centre it would seem as though Paul was very anxious to make the regions near by partakers first in the grace of the gospel, but in two consecutive verses of the Acts of the Apostles (xvi: 6, 7), we are told, first, that he was forbidden of the Holy Spirit to speak the word in Asia, and then, when he and his associate essayed to go into Bithynia, the Spirit of Jesus suffered them not to do that, but, instead of either, he was divinely directed to find his next field of labor in Macedonia, and this reminds us that this whole line of movement from the beginning had not been left to chance, but was from first to last under the immediate guidance of the Spirit of God. It was not the Church at Antioch that chose Pisidia as the field to which Paul should be sent from the capital of Syria, but the Holy Spirit had said (Acts xiii: 2): “Separate me Barnabas and Saul for the work whereunto I have called them.” The undertaking then was wholly the Lord’s, and He knew from the beginning where He would send them, and in what order it was to be done. And was not the tribulation that arose about Stephen permitted in order that the disciples might be scattered abroad from Jerusalem sooner than they would have gone of their own accord? This law of advance then, in regard to communities, was from God. Was it otherwise in regard to individuals? Was it not the Angel of Jehovah who spoke unto Philip, saying (Acts viii: 26), “Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,” where He had brought a man of Ethiopia, a eunuch of great authority under Candace, the queen, to request from Him the knowledge of Jesus? (verse 31). And was it not the same God (Acts x: 1–20) who moved Cornelius to send for Peter, and bade Peter go to Cornelius, nothing doubting? Thus, while Paul was divinely led along his checkered path all the way round to Corinth, arrangements were made to send the gospel as far as Ethiopia on one side and Italy on the other. In all these things we have clearly revealed the divine law of advance in the Kingdom of God. Has that law been changed? If not, then it is just as plainly revealed by the Spirit how the kingdom is to advance in our day, as He has recorded the law of that advance in the days of the Apostles. And what God has so unmistakably arranged, let no man presume to disarrange.

We are not to evangelize our own country first, and then *after* that turn our attention to the rest of the world, but we are to work after the pattern set before us in Holy Scripture, and that both in the Old Testament and the New.

## TELL THE TALE.

BY PASTOR J. CLARK, ANTIGOUISH, NOVA SCOTIA.

Tell the tale of Jesus' love  
 Tenderly and sweetly;  
 Like to one who fain would be  
 In its power completely.  
 'Tis a wondrous, wondrous theme!  
 Love o'er sin victorious!  
 'Tis the love of God's dear Son—  
 Let His praise be glorious.

Tell the tale of Jesus' love  
 Fresh from Truth's own pages;  
 All its hold on man it keeps  
 Through long-lasting ages.  
 While to you the passing years  
 More and more endear it,  
 Millions of the human race  
 Die and never hear it!

Tell the tale of Jesus' love  
 Where life's ills are thronging;  
 Nought like this in all the world  
 Meets the heart's deep longing:  
 Nought like this can cheer and bless  
 Sinful, dying mortals;  
 Nought like this can gild with light  
 Death's dark, gloomy portals.

Tell the tale of Jesus' love;  
 Think not, None will listen;  
 Soon, beneath its sacred spell,  
 Childhood's eyes will glisten.  
 Aye, and souls, perchance, e'en now,  
 Wonder why you never  
 Speak of Him whose name might bring  
 Life to them forever.

Tell the tale of Jesus' love,  
 Free from formal phrases;  
 Let each meaning word and look  
 Speak the Saviour's praises.  
 Heaven is listening! Wherefore wait?  
 Haste! for time is flying:  
 Speak as though you just had seen  
 Christ for sinners dying.

Tell the tale of Jesus' love;  
 Oh! 'tis worth the telling,  
 Where, amid the multitude,  
 Joyous strains are swelling;  
 Yes, and where one sorrowing soul,  
 Weary, burdened, lonely,  
 Has no friend to come between  
 Him and Jesus only.

Tell the tale of Jesus' love,  
 Fervent prayer upbreathing;  
 Plead as Christ would plead with men,  
 Tears with words enwreathing:  
 Plead as one whose gladdened heart  
 Thrills with Calvary's story;  
 Plead as one who longs to win  
 Souls for God and glory.

Tell the tale of Jesus' love  
 While the strength is given;  
 Glorious work on earth is this—  
 Pointing souls to heaven!  
 Tell this tale of love until  
 Soul from body sever;  
 Then, among the saints above,  
 Tell it out forever!

## FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

(Continued from page 341.)

No man during the latter half of the 16th century did more to assist missions than the Hon. Robert Boyle. His wealth and influence were used freely and habitually in their behalf, as the following instances will show: Dr. Edward Pacock was one of the first Englishmen who, by great learning and religious zeal, interested his countrymen in the literature and evangelization of the East. Boyle engaged him to translate Grotius's "*De Veritate Christiana Religionis*" into Arabic, bore the entire cost of printing it, and took means to have it circulated in various places in the Turkish empire. He was at the expense of publishing the four Gospels and the Acts, in the Malay language, but in the Roman character, and of sending them to the East for distribution. Through his influence and with his assistance the New Testament was translated into Turkish, and circulated in the empire; and he rendered similar service to the translation made by Eliot for the North American Indians, through the Corporation for the Propagation of the Gospel in New England, the new Charter of which he was the chief means of obtaining in 1661. He had before this been the friend and correspondent of Eliot, and remained so till death, though theological differences separated them widely. He also powerfully imbued others with his own spirit, and probably did more than any other man to prepare for the organized efforts to spread Christian truth with which the 18th century opened. Some of its most influential leaders, as Dean Prideaux, the author of the Connection of the Old and New Testaments, and Archbishop Tenison, received their evangelizing zeal from him. He exerted his powerful interest as a Director to induce the East India Company "to promote the honor and worship of God, by the conversion of those poor infidels in those places where, by His blessing, they had so much advanced their worldly interest." Failing in this he adopted the independent course of publishing the Gospels in Malayan, and this brought him acquainted with Prideaux, who from that time combined great zeal for Christian propagandism with unusual learning.\*

Already much had been written respecting the duty of imitating the Portuguese and Dutch in providing not only our countrymen abroad with Christian instruction, but such of the subject races as desired it. Prideaux, advancing on the general principle, urged that

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\* Boyle left at his death the sum of £5,400 for the propagation of Christianity among infidel and unenlightened nations. With this sum an estate was purchased in Yorkshire, the annual rent of which was paid to William & Mary College in Virginia, until the commencement of the American war. In 1793, the accumulated capital, which now yielded near £1,000 a year, was appropriated "to the Society for the Conversion and Religious Instruction of the Negroes in the British West Indies," which was then incorporated by royal charter. Brown's "History of Missions," Vol. III., p. 475.

churches and schools should be erected at Bombay, Madras and St. Davids for the instruction of the natives in their own language; that a seminary should be established in England to train carefully selected men for the missions; that natives of India should be brought over and educated here as missionaries; that as soon as practicable a bishop should be consecrated for India; that then the seminary should be removed there and placed under his care; that at once careful inquiries should be made to ascertain how the work could best be carried on; that an act of Parliament be obtained, obliging the East India Company to carry it out; that wise and good men be chosen in London to direct the whole design, and that all good Christians pray for the success of it.\* At the same time Prideaux wrote to Archbishop Tenison, begging him to intercede with the King that the Company might be obliged to do "something toward that good work." He reminded him of the exertions of Boyle, with whom the Bishop had doubtless often conversed on such topics, when the one was incumbent of St. Martin's-in-the-Fields in London, and the other a parishioner; alluded to the mighty work before them, of the guilt of neglecting it, of the hope he had because the archbishop had previously accepted from him proposals of a like nature, and concluded by saying that though there "is work enough at home," that is no reason for neglecting opportunities abroad, and if the Company cannot be moved to action, he suggests that the clergy should undertake it, offering a contribution of £100, and such future help as he could afford to give.† Thus did his zeal and sagacity suggest most of the plans which since have been adopted.

The appeal of Prideaux was so far successful that in the next Charter, granted by William in 1698, it was enacted among other important clauses that "all ministers sent to reside in India shall be obliged to learn, within one year of their arrival, the Portuguese language, and shall apply themselves to the native language of the country where they shall reside, the better to enable them to instruct the Gentoos that shall be the servants or the slaves of the same Company, or of their agents, in the Protestant religion." These words, alas, became a dead letter, though they were designed to be the basis of a grand evangelistic work on the part of the Company and every one of its chaplains. The intention was noble and Christian, and it proves that some dignitaries of the Church of England were profoundly interested not only in the religious well-being of their own countrymen in India, but the enlightenment of the natives, almost a century before the famous resolutions of Wilberforce were passed by the House of Commons in 1793.

The zeal of Prideaux was not quenched by failure. In 1718 he

\* Anderson's "History of the Colonial Church," Vol. II., p. 476, and Brown's History, Vol. III., p. 477.

† "Life of Dean Prideaux," Vol. I., p. 151.



addressed Archbishop Wake on the subject to which he had called the attention of his predecessor twenty-three years before; stating, evidently as the result of careful observation, that it was "not possible to carry on the work of the ministry, either in the East or West Indies, with any good success, unless there be bishops and seminaries settled in them, that so ministers may be bred and ordained on the spot." Thus nobly in the midst of his home duties, and though greatly interested in sacred learning, did he seek to enlarge the borders of the Kingdom of God, and though (as some will judge) his aspirations were fettered by too much dependence on political and ecclesiastical machinery, his zeal, wisdom, and breadth of sympathy, are worthy of the profoundest respect.

Shortly after this, in 1725, Berkeley, the friend of Swift, Addison, Steele, Pope, Chesterfield, and the favorite of Queen Anne, of whom Bishop Atterbury said, "So much understanding, so much knowledge, so much innocence, and so much humility, I did not think had been the portion of any but angels till I saw this gentleman," published "a scheme for converting the savage Americans to Christianity by a college to be erected in the Isles of Bermuda." It has been characterized as one of the noblest designs that had ever entered into the human heart to form, and undoubtedly displayed an unselfishness rarely equalled. He was Dean of Derry, with an income of £1,100 a year and the certainty of preferment, but, as Swift wrote in a letter, recommending the scheme and its author, to the Viceroy of Ireland: "He hath seduced to join him several of the hopefulest young clergymen and others here, many of them well provided for, and all of them in the fairest way of preferment. He hath been struck with a notion of founding a university in Bermuda, by a Charter from the crown, with a college founded for Indian scholars and missionaries, where he most exorbitantly proposeth a whole hundred pounds a year for himself. His heart will break if his deanery be not taken from him, and left to your excellency's disposal." After delays most trying to a spirit so unselfish and noble, the Charter was granted, but the £20,000 he had been led to expect for the college was never paid by Sir Robert Walpole, so that after a residence of two years in America, he returned home, giving then, as ever, repeated evidences of remarkable zeal, benevolence and generosity.\*

But a deepening consciousness of the Christian duty of seeking the conversion of the heathen was not confined to Episcopalians. Dr. Doddridge thought much of the wide extent and deep degradation of heathendom, and was one of the first eminent non-conformists to de-

\* He gave back to the subscribers every farthing of the £5,000 he had received, or, when they could not be discovered, to the Society for the Propagation of the Gospel. He gave half his books to Yale College, a gift alike liberal in purse and in sentiment, and the future bishop was, no doubt, equally surprised and amused to learn that they had converted some most promising students from Congregationalism to Episcopacy.

vise means for its conversion. Whether he acquired his interest from Pacock and Prideaux, with whose lives and writings he, no doubt, was familiar, or from Eliot's remarkable history, or from his contemporaries, Bishop Berkeley and David Brainerd, the true and worthy successor of Eliot among the North American Indians, or as an impulse of his own benevolent nature, we cannot tell, but he formed in his own congregation at Northampton, in 1741, a small society for the spread of the gospel among the heathen; urged other ministers to adopt a like course, was anxious to see some of his best students laboring in spheres such as Brainerd's, and wrote in his diary when those desires were disappointed: "I hope I can truly say, that if God would put it into the heart of my only son to go under this character, I could willingly part with him though I were never to see him more. What are views of a family and a name when compared with a regard to extending my Redeemer's kingdom, and gaining souls to Christ." Noble sentiments, rare alas now, as they were then! That most pathetic hymn, "Arise, my tenderest thoughts, arise!" one of the first of our noble series of modern missionary hymns, was written by him, and shortly before his early death, he wrote: "I am now intent upon having something done among the Dissenters, in a more public manner, for propagating the gospel abroad. I wish to live to see this design brought into execution, at least into some forwardness, and then I shall die the more cheerfully."\* If the health and vigor of Doddridge had been equal to his learning and zeal, the awakening of missionary ardor, which distinguished the close of the century, might have taken place fifty years earlier.

But we must turn back to notice the beginning of that great and noble work which so many churches in so many lands are now prosecuting in India; which, when completed, will be the grandest triumph Christianity has ever won over heathenism, or can win.

When Frederick IV. became King of Denmark in 1699, he immediately turned his attention toward the conversion of the heathen in his Indian territory around Tranquebar. His tutor, chaplain and friend, Dr. Lutkens, to whom probably he was indebted for his Christian principles and benevolent aims, and whose soul longed for the conversion of the heathen, was commissioned to find men who, by learning, piety and zeal, were qualified for this mission. Lutkens begged that he might be allowed to go himself. "No," said the king, "I cannot send that hoary head to encounter the dangers of the voyage and the devouring heat of the climate. Seek younger men." He did so, but none were found in Denmark. Turning to Germany, his attention was directed by Dr. Augustus Hermann Franke, whose aspirations were kindred to his own, to Bartholomew Ziegenbalz, who, with Henry Plutsch, embarked for India on November 29, 1705, and landed at Tranquebar on the following 19th of July. Seldom has a

\* Orson's "Memoir of Dr. Doddridge," p. 126, and Brown's "History of Missions," Vol. III., p. 491.

mission been more fortunate in its founders. How nobly, and amid what difficulties, they labored among Danes, Germans, Portuguese, and especially Hindus, cannot now be described. The strength and success of their endeavors chiefly arose from the fact that, unlike many in America who regarded their labors among the negroes and Indians as secondary to their ministrations among their own countrymen, they were first and above all things missionaries to the heathen. Five converts were baptized on May 12, 1707, the first fruits of the harvest which almost every decade since has been gathered over a wide area, and with augmented richness. In 1711 the translation of the New Testament into Tamil was completed, though its publication was delayed for three years. Plutschö returned to Germany in 1712, and Ziegenbalz died in 1719, but it is questionable if any missionaries in so short a time, and with such limited resources, ever did more, in such varied directions, or with equally permanent results.\*

Happily the mantle of Ziegenbalz descended on a succession of men singularly able and devoted. Schultz landed in India in the same year that his great predecessor died, and labored until 1742 with wonderful zeal and efficiency. He was instrumental in sending Schwartz to Tranquebar in 1750, and when Carey began his noble career in Bengal, in 1793, Schwartz was still living at Tanjore. John Frederic Kierieander, a Swede, who was sent by the Christian Knowledge Society to Cudalore in 1740, and removed to Calcutta, in 1758, was still there.† Jainicke, who began his work in 1788, was vigorously sowing the good seed of the kingdom in Tinnevely, which now bears such an abundant harvest, and Gericke, who began his labors in 1767, extending more widely than any of them to the south and north of Madras, did not finish his course until 1803. Thus far more had been done in various parts of South India and in Bengal than is generally supposed.

But we must now turn our attention to the formation of the two great English societies which, throughout the century, did so much to sustain the missionaries just named, to perpetuate Christian truth and knowledge in the British dependencies and possessions, and still

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\* The numbers of converts in 1712 was 255, and at his death 355, but the catechumens were numerous; the whole Bible had been translated into Tamil; many schools had been established; school books had been prepared; the gospel had been preached far beyond the narrow limits of Tranquebar, and an interest had been awakened in missions, not only in various parts of southern India, but in Denmark, Germany and England, which powerfully tended to nourish the missionary sentiment into the strength it exhibited at the close of the century. See "Lives of Missionaries in Southern India," published by the Society for Promoting Christian Knowledge; Carne's "Lives of Eminent Missionaries," Vol. I.; the "History of Protestant Missions in India," Chap. I., by the Rev. E. Storrow, published by the Religious Tract Society, London.

† He was the first missionary in Bengal, and was invited there by Cleve. His labors were very varied, consisting of preaching to Danes, Portuguese and English; whilst his school labors extended to a large number of Europeans, East Indians, Mohammedans and Hindus. His success was greatest among Roman Catholics, but the number of his adult Hindu converts was considerable. He died in 1799. See "Sketches of Christianity in North India," by the Rev. M. Wilkinson, and the *Calcutta Review*, No. XIII., "The First Protestant Missionary in Bengal."



represent the evangelizing zeal of one of the most influential sections of the Church of England.

Two hundred years ago the religious state of most of the fourteen North American colonies was very deplorable. The six New England States, owing to a general diffusion of Puritanism with its simple forms of church life, were well supplied with churches, schools and ministers, but none of the rest were. The State of North Carolina will illustrate the condition of most of the other colonies. Throughout an area equal to that of all England, there were three small Episcopal churches. Nor did the Puritans to any adequate extent supply the deficiency. The clergymen were at least 120 miles distant from each other, and though required to itinerate, there were but two roads in the colony, both of which were very bad.

In 1696 Dr. Thomas Bray was appointed Commissary to Maryland, or representative of the Bishop of London, who had ecclesiastical charge of all the British colonies. He had already gained repute as a preacher and organizer, and at once devised efficient measures for the spiritual benefit of the colony placed under his charge. But as the conception of the Bible Society grew out of the idea of supplying Wales with the Sacred Scriptures, so Bray was led on to form the plan of a "Society for the Spread of Christian Knowledge, by establishing libraries for the benefit of the poorer clergy, and schools for the educating of children in all the colonies; by appointing an adequate number of missionaries for all the plantations; by allotting gratuities or pensions to the most worthy on account of their learning, labors or success; by providing specially for such ministers as most hazarded their persons in attempting the conversion of the negroes or native Indians, and by supporting the destitute widows and children of missionaries, more particularly of such as by their zeal and industry in converting souls may have occasioned the loss of life or goods."\*

This noble scheme was propounded in 1698, and led to the formation of the Society for Promoting Christian Knowledge. This was at once so successful, that in 1700 Bray, with the powerful aid of Archbishop Tenison and Compton, the Bishop of London, set about the formation of a society more purely evangelistic, and obtained from the king a charter in 1701, incorporating the "Society for the Propagation of the Gospel in Foreign Parts."† Reference is often made to the eminent men who founded the Baptist and the London Missionary Societies, but few religious societies have ever been favored with more founders and early helpers of eminence, learning and piety than was this one. At its first meeting, in addition to the three just named, there were present the well known Sir Richard Blackmore, Dean Sherlock, Dr. Kennett, Dr. Hody, Regius Professor

\* See Anderson's "History of the Colonial Church," Vol II., p. 409.

† "Missions of the Church of England," Chap. II., by Ernest Hawkins, B. D., published by Rivingtons.



at Oxford; Dr. Mapletoft, a physican of eminence; Dr. Stanhope, Dean and author, and Melmoth, author of "The Great Importance of a Religious Life." The society received the approval of many bishops and of the University of Oxford, and the assistance, in one form or another, of Bishops Beveridge, Burnet and Patrick, of Dean Prideaux, of Burkit, the commentator of Nelson, author of the "Companion for the Festivals and Fasts of the Church of England," of John Evelyn, Sir John Chardin, the traveler, and Dr. Ratcliffe, the physician.

The objects of the Society were declared to be two-fold. "First, the providing of learned and orthodox ministers for the administration of God's Word and Sacraments among the king's loving subjects in the plantations, colonies and factories beyond the seas, belonging to the kingdom of England, and, secondly, the making of such other provision as may be necessary for the propagation of the gospel in these parts," that is, for its extension among the heathen inhabitants of the countries indicated.

These two Societies for a time carried on simultaneous work, but gradually and harmoniously became more strictly what their names designate. In one respect have they altered. Practically they are more exclusively sacramentarian. They never were other than strictly Church of England Societies, but their extensive and varied correspondence with learned and eminent men, throughout Europe, belonging to various churches, and the generous and free manner in which they gave assistance and encouragement to other than Episcopalians, justifies the expression of regret, that whilst Protestantism gives so generally indications of noble catholicity and a broadening liberalism, here there should have been retrogression.

It is beyond our range to give the history of the Societies; all we can attempt is to indicate their aims and to glance at their foreign mission policy.

*(This series of valuable historical papers will be concluded in our next.)*

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### THE INDIAN SOMAJES.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.

The founder of the first was Mohun Roy, who was born in 1780, and died in 1833. He attempted to find everything which modern sentiment considers noble and pure, in the Vedic literature. He opened a prayer hall for men of all creeds, but his system and his fraternity declined at his death, if not before, because the Vedas afforded no adequate inspiration. In 1866, Chesub Chunder Sen endeavored to revive the Brahmo Church by adopting the elective principle and freely admitting the best things gathered from the sacred books of all religions, the Vedas simply holding a place among them. His great personal magnetism, his poetic and spiritual nature,

and his literary genius enabled him to gain great influence, but could not carry the conservative element in the Somaj into such dangerous concessions to foreign religions. He was not long in discovering the transcendent character of Christianity, as compared with all other faiths, and he proclaimed with such eloquence and fervor the beauty and glory of Jesus Christ that the Christian world began to hail the Brahmo Somaj as something fast approaching the threshold of the Christian Church.

#### THE ADI BRAHMO SOMAJ.

This led to a schism between the progressive party which he represented and the strict Vedaists, who denied the authority of all other books and systems. As Chunder Sen and his party had borne off the name Brahmo Somaj, the conservatives adopted the name of Adi Brahmo Somaj (Great Brahmo Somaj). An adherent of the latter thus defines its relative attitude:

“Its demeanor towards the old Hindu religion of the country is friendly, but corrective and formative. It is this circumstance which pre-eminently distinguishes it from the Brahmo Somaj, whose attitude towards the old religion is antagonistic and offensive. The mission of the Adi Somaj is to fulfill the old religion and not destroy it. The Adi Brahmo Somaj is accessible to all. The minds of the majority of our countrymen are not deeply saturated with Christian sentiments, and what would they think of a Brahmo minister who should quote on the vedic altar sayings from the Bible? Would they not from that time conceive an intolerable hatred towards Brahmoism and everything pertaining to it?”

It is easy to discover in this frank and well-worded statement the inveteracy with which the conservative Hindu mind clings to its old traditional faiths, entrenched as they are in the national pride, and how it resists Christian influence, even though half-conscious that it is the real regenerative power of modern India.

#### THE BRAHMO SOMAJ.

The Brahmo Somaj of Chunder Sen was the nearest approach that has been made to the Christian faith by any system in India. Since his death, and even before his death, signs of decay appeared. Chunder Sen had taken strong grounds against child marriage, fixing the marriageable age by what he claimed as divine authority. When, however, the hand of a rajah was offered to his own daughter, who was under the prescribed age, he yielded to the temptation. This greatly impaired his influence.

At the same time he drifted into a species of mysticism, and claimed personal revelations. Some disreputable extravagances were introduced into the worship of the Somaj, which soon led to divisions.

Mr. P. C. Mozoomdar, who has lectured in this country, and has written a book of charming style, entitled the “Oriental Christ,” is

now, perhaps, the leading exponent of the more orderly wing of the lapsed and waning Somaj. But without a *Divine* Christ he fails to revive the dead system.

The creed, drawn up by Chunder Sen, might fairly pass for the standard of any Unitarian church in this country. It is as follows:

#### THE CREED.

I believe that God is a spirit, and that He is *one*.

I believe that He is personal and living, with infinite attributes of wisdom, love, holiness and power.

I believe that He is present in us all, directs all the functions of our bodies, according to laws, and watches over our thoughts and acts.

I believe that man has a double nature—body and spirit—the body perishable; the spirit immortal.

I believe that the immortality of the soul means eternal progress in goodness and godliness.

I believe that sin, both inward and outward, brings its own punishment; goodness its reward; that sin is willful violation of God's law.

I believe that Heaven and Hell are not material, but are states of being.

I believe in prophets and teachers, through the lustre of whose words and example we learn of salvation and spiritual life.

I believe that *Jesus Christ was the chief of all prophets and teachers*.

I believe in the efficacy of studying the Bible, and the Hindu Scriptures, and the other sacred books of the nations.

I believe Theism to be the dispensation of this age, and that it will be the religion of the future.

I believe in the inspiration of certain teachers and prophets, especially Chunder Sen, but not that they are infallibly inspired.

I believe woman's position in the Theistic Church to be very high, and that, without her influence, Theism will not take deep root.

I believe in the duty and efficacy of prayer for all spiritual good.

I feel it a duty to propagate our faith.

I believe in cultivating independence of thought and will.

I believe in the ultimate triumph of good over every form of evil, of truth over falsehood.

Near the close of his life (1883), Chunder Sen published an appeal to all churches, sects, creeds and cults to unite under the one banner of the Church of the New Dispensation, of which he was the apostle.

The assurance of this Pauline appeal is refreshing. It is as follows:

#### THE APPEAL.

Cheshub Chunder Sen, Servant of God, called to be an Apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, to all the great nations of the world, and the chief religious sects in the East and West; to the followers of Moses and Jesus, of Buddha, Confucius, Zoroaster, Mohammed, Nanak, and of the various Hindu sects:

Grace be to you, and peace everlasting. *Whereas*, sects, discords, and strange schisms prevail in our Father's family, causing bitterness, and even wars and carnage; *and whereas*, this setting of brother against brother has proved the prolific source of evil, it has pleased God to send into the world a message of peace and reconciliation. This New Dispensation has he vouchsafed in mercy to us in the East, and we have been commanded to bear witness



of the nations of the earth. Thus saith the Lord: "I abominate sects and unbrotherliness; I desire love and concord, and that my children shall be of one heart, even as I am one. I have at sundry times spoken through my prophets and my many dispensations. There is unity in them. There is one music, though many instruments; one body, but many members; one spirit, but many gifts; one blood, but many nations; one Church, but many churches." Let Asia, and Europe, and America, and all nations prove this New Dispensation and the true fatherhood of God and brotherhood of man.

#### THE SADHARAN BRAHMA SOMAJ.

This is the result of another division, following Chunder Sen's defection. It means the "Universal" Somaj. It seceded and formed a new organization in 1878. Its leader is Sivinath Sastri, though means are taken to guard against the popish assumption and power which characterized Chunder Sen.

It has a republican form of government, and is very active. It has large prayer halls, students' weekly services, students' prayer meetings, a theological institute for lectures and discussions, a "Theistic Philanthropic Society," night schools for laboring men, a Brahmical Somaj for women, and schools of various grades. It sends forth missionaries, who are adopting some of the methods of Christians. All the Brahmo Somajas employ the press, and they support twenty-eight periodicals. Yet they all show signs of decay as organizations, while, at the same time, their ideas live in the literature which they have produced.

#### THE ARYA SOMAJ.

But the most significant of all branches of the modern Hindu Somaj is known as the Arya Somaj. This is now in its full power and influence. It is evidently designed as a protest against the radical and broad church confession of the Brahma Somaj of Chunder Sen. The Arya Somaj professes to be purely Vedic, and to admit no Christian element. On the contrary, it is bitterly hostile to all that savors of Christianity. It borrows the stock phrases of our modern infidelity. Nevertheless, it has plainly been influenced by Christianity to a very great degree. Its current literature is full of assailments upon the Bible, yet the whole moral force of its creed has been borrowed from the Christian influence exerted in India during the last two generations. Its ethics are Christian, and not Hindu in any sense. It has turned its back squarely upon all that is characteristically Brahmanical, but it claims to derive all its inspiration from the Vedas. As the Brahmo Somaj is very nearly powerless, and as the Arya Somaj is that with which we are now chiefly concerned, some idea of its doctrines will here be in place. From a catechism by Ganeshi Lal, F. A. S., of Merut, we copy substantially the following doctrines:

#### ARYA DOCTRINES.

1. There is only one God, omnipotent, infinite and eternal. When the Vedas



speak of different names, as Agni, Vayu and Indra, they apply them to the same supreme God.

2. God was never incarnate. Vishnu's alleged incarnations, Rama and Krishna, were only good men.

3. God created the world by the union of atoms (supposed to be eternal) through His direct power, and the object of creation was the revelation of his attributes, and glory to his creatures. There are clear evidences of design in nature which bear witness to a divine creatorship.

4. The human soul, though encompassed by the infinite soul, is a distinct entity, endowed with thought, choice and free will.

5. God created man (the first man) out and out as an adult. "If they had at first appeared as infants there would have been nobody to care for them."

6. The universe was created nearly two thousand million years ago. Its future will be even longer than its past. Three entities are eternal: God, the soul, and Pakriti, or the ultra atomic substance.

7. Man differs from the lower animals in having reason, but both have souls.

8. Religion consists of contentment, the virtue of returning good for evil, repression of the passions, knowledge of the Vedas, obedience to God, truthfulness and justice toward all men.

9. Heaven and hell are not places, but characters and conditions.

10. Prayer is asking God for blessings which are beyond our own power to secure. They must be general, and not selfish, in their objects.

11. Transmigration is a true doctrine and is desirable for these reasons: (a) It maintains divine justice to all. (b) It opens the way of salvation to all. It is only a question of time. (c) It displays the love of God, as it gives all a chance, or chances. (d) It guards us from sin. (e) It proves our immortality. (f) It divides up eternity into a series of probations. (g) It explains the inequalities of human fortunes.

12. Moksh or Nirvana is a true doctrine of the ultimate.

13. Cremation of the dead is to be maintained as of great sanitary importance.

14. A missionary spirit is enjoined upon all Aryas in the promotion of their creed.

15. Caste is recognized as a character, but not as an outward condition; the true Brahman is one inwardly. Any man may rise above his rank by virtue and culture.

16. Aryas, like Brahmans, are to be invested with the sacred thread.

17. Child marriage is strongly condemned for cogent reasons.

18. Widows are encouraged to marry. For neither child marriage nor the prohibition of remarriage are found in the Vedas.

19. The only revealed truths are those of the four Vedas. Other works derive their authority from them.

20. The six Darsanas, or schools of Hindu philosophy, are in the main approved, especially the Yoga.

21. The Puranas, so-called, are condemned. The true puranas were ancient traditions, the works of the renowned rishis.

22. The Vedas are free to all, men or women, and should not be monopolized by special classes.

23. Female education is encouraged. ✓

24. There should be no worship, except of the one true God. ✓

25. Souls are eternal, past and future.

26. Vegetable diet, temperance and purity are enjoined.

27. The worship of ancestors is forbidden.

A few points in this creed are worthy of special note:

Its testimony for the monotheism of the Vedas is clear and explicit. Its humane elements in respect to woman and child marriage are evidently borrowed from Christianity and the higher sentiment which it has created. Its doctrine in respect to caste is a virtual arraignment of the entire Indian cultus and civilization. It strikes a blow at the all-prevailing pessimism of India in ascribing benevolence of design to the supreme and personal Creator of all things. In this respect it approaches very nearly to the Christian view and to that of Plato and Aristotle. It is less grossly anthropomorphic and more spiritual than the old Hindu faith, in its conception of heaven and hell, which it looks upon not as places, but as characters and conditions. It is elevated in its moral standards, and it assigns to ethics a Godward side; obedience to God is one of its foremost requirements. Its denial of all incarnations of deity is a two-edged sword which strikes at both Hinduism and Christianity; it is so far in accord with Islam. Though it approves of Yoga, or asceticism in theory, yet its definition of true religion is as practical as that of the apostle James. It embraces the cardinal virtues of life, both active and passive, such as contentment, repression of the passions, the return of good for evil, knowledge of the Vedas, obedience to God and truthfulness and just dealings towards all men. Its positively missionary character is in sympathy with Buddhism and Christianity, rather than with Hinduism. Its advocacy of female education is a proof that it has caught the spirit of Christian lands. In no one feature does the Arya Somaj strike more deeply at the root of old Hinduism than in its policy with respect to woman. Its doctrine of transmigration is exceedingly plausible. No better reasons could be given for such a theory of eschatology.

On the whole, there is reason to expect a wide-spread influence from the doctrines of the Aryas. Their organization may not be large. Their creed may not be widely accepted as a whole, but some, at least, of its principles are gaining an extensive following. Whole provinces are practically renouncing some of the time-honored restrictions respecting child marriage and widowhood. The public sentiment regarding female education is being revolutionized. An aspiring girl may now claim all the privileges of university training and university honors. The Maha Rani (wife of the Maha Raja), of Mysore, has under her patronage a large seminary for the daughters of Brahmans, in which all the branches of female education are taught, and which, except that its religious teaching is wholly Vedic, instead of Christian, closely resembles the higher class of boarding-schools in Western lands. The medical schools, established by Lady Dufferin, and supported by Hindu patronage, are a concession to the same general movement.

The Arya Somaj, therefore, is but one factor, though a very important one, in a wide-spread Aryan revival. Tens of thousands of intelligent Hindus, who would be found too conservative to break so violently with the past as to adopt all the articles of this creed, are more or less in sympathy with its general spirit. The Vedantic philosophers can maintain their pantheism, in all its Alpine coldness and lifelessness, and yet take on the common-sense view of social questions here taught. It helps them over the awkwardness of admitting the real advances of Christian philanthropy and the irresistible force of Western ideas. It challenges their united suffrages in support of the assumption that the new era of progress is not the product of Christianity, but of Vedic wisdom too long dormant and unrecognized. It challenges their respect, also, by its bold rejection of all those base influences of idolatry and superstition which have grown out of the debasing literature of the Puranas and Tantras, of which all educated Hindus are now ashamed.

The relation of the Arya Somaj to Christianity and to Western thought is unique and full of interest. It is exceedingly hostile to Christian propagandism, and yet it has borrowed its whole power from the Christian faith, while it gives the honor of Christ to a dead cult of the distant past.

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## THE LACK OF INFORMATION AND INDIVIDUALISM.

[EDITORIAL.—A. T. P.]

### PART I.

Just now a singular paradox confronts us. On the one hand, displays of God's providence and grace in modern missions, which constitute His trumpet-call, exceeding loud; and, on the other hand, a singular lack of response on the part of His church to His omnipotent challenge to holy enterprise.

The nineteenth century is the wonder of the ages. More of nature's mysteries have been penetrated, more of her secrets unlocked, more of her resources utilized, during the fifty years past, than during the six thousand years preceding. Ocean steamships and continental railways, all the marvels of electricity, whether as a motive power, a message-bearer, or an illuminator; all the wonders of spectroscopy and spectral analysis; of anæsthetics in surgery, of illuminating oils and giant explosives; audiphone, and telephone, and phonograph—these are a few of the marvels of the last half century. Never before have all the elements of the universe come, bowing at the feet of man—gases, fluids, liquids, solids, the sunbeam, the thunderbolt, the crystal, the cell—and said to man, "Call us by our names, and use us for your service."

The only department of human enterprise that does not seem to feel the quickening pulse of this nineteenth century is the missionary



work of the church, the noblest enterprise of all the ages, and the most needing and inspiring a consecrated enthusiasm. With fifteen hundred million of human beings, out of whom only one-fiftieth are members of Protestant churches, and only one-fifth can be fairly reckoned as nominally Christian, we have sent to the whole field only one out of 5,000 of our church membership, and give annually only one out of every 5,000,000 dollars, aggregate income, believed to be at the command of Protestant disciples! For example, the Presbyterian church, excelled by no other Protestant body in intelligence and ability, finds it difficult to muster 500 laborers, clerical and lay, male or female, and to gather in a year an amount equal to one dollar for each member, less than one-third of a cent a day.

Mr. Gladstone has said that the first fifty years of this century surpassed in rapid progress, in art, science, invention, social reforms, all the ages preceding; that the next twenty-five years surpassed the previous fifty; and that the next ten outran the previous twenty-five. Is it not a reproach that, with all else accelerating its pace, the Church of God remains so far immobile and immovable, that she is left far behind in the onward march of the centuries? Surely, if Christ did say "that the children of this world are wiser in their generation than the children of light," He never said that it *ought* so to be.

The question naturally arises, Why is this so? and it demands a plain and exhaustive answer.

1. First of all, *Information is lacking* in the church at large. Knowledge does not always awaken zeal, but zeal of a true type cannot exist without knowledge. There may be fuel without fire, but not fire without fuel. There is not only amazing ignorance, but, in some parts, an audacious display of it. A few, perhaps, affect to know less than they do, as though missions belonged to a level far beneath them. Such remind one of Beau Brummell, who, with exquisite affectation, replied to a poor beggar who asked a ha'penny, "A ha'penny? And what is that? Really, I don't know that I ever saw one; but would a shilling do you?" The London *Times*, of October 14, 1863, accounted for prevailing apathy as to the propagation of the gospel by the lack of satisfactory reports of results—a parading of ignorance which was astounding, in view of the missionary literature, already so abundant, which for reality or romance, power or poetry, was unsurpassed in the products of the human pen. At the very time of that challenge the writer might have read the story of William Carey in India, Robert Morrison in China, Robert Moffat in South Africa, Adoniram Judson in Burmah, William Johnson in Sierra Leone, John Williams in the South Seas,—those new chapters in the Acts of the Apostles.

The bulk of our church membership remains ignorant of the subject of missions. Even the geography of heathen lands is misappre-



hended. An intelligent Englishman sent to Dr. Duff a package, containing other smaller ones, requesting him, at his convenience, to hand one to a party at Bombay, and the other to another party at Madras; about as reasonable as to ask a New Yorker to deliver one package at Boston and the other at Washington, or Cincinnati. We have been accustomed to speak of Africa as the Dark Continent. But the great subject of missions is itself a whole unexplored continent. It has more than a thousand million inhabitants. Its area is equal to four-fifths of the habitable globe. Its vast "coast-line" has, as yet, been scarcely explored; here and there missionaries have penetrated a few hundred miles towards its interior; a very few intrepid explorers have reached the heart of this Dark Continent of Missions; but their path of exploration has been very narrow. And to-day, not only are there vast tracts unoccupied by the missionary, but practically untraversed; and, as to the great mass even of intelligent Christians, there is no real acquaintance either with the wants and woes of these millions, or with what is now doing to relieve them. Were the facts familiar; could the degradation and destitution of these unsaved millions be really understood and felt, the prevailing apathy would not last an hour. It is inconceivable that a true disciple can be brought face to face with the facts, both of man's extremity and the church's opportunity, without an immediate and enthusiastic response to man's wail, and to God's will.

The name of William Carey is a household word with all lovers of missions. How did that poor, unlearned, obscure cobbler of Hackleton come to flame with such zeal that it not only consumed him, but set the church on fire? He began simply by *gathering facts*. He learned what he could of the earth's populations, how they were distributed as to territory, and as to religions; he made himself familiar with the awful destitution, degradation, depravity of heathen and pagan peoples; he made his own rude map of the world on great sheets of sole leather, or coarse brown paper; he kept before his mind's eye this vision of a dying world until he seemed to hear the groaning of perishing millions, and could no longer stay at home. He had to go abroad and minister to this want and woe. His only hope of rest was in unresting labor for souls, paradoxical as it may seem. And so Count Zinzendorf led and inspired Moravian zeal. On the one hand he seemed to see that "Ecce Homo," constantly saying:

"All this I did for thee;

What hast thou done for ME?"

and, on the other hand, he heard from the thousand million of perishing souls, the cry:

"Thou hast, with living Bread,  
Been made alive and fed;  
And canst thou shut thine eye  
And leave a world to die?"

We can hardly understand how, as late as 1813, in the British House of Commons, Mr. Charles Marsh, in protesting against the introduction of Christianity into India, could, in the face of all the facts, actually use the following language:

“When I look at the peaceful and harmonious alliances of families, guarded and secured by the household virtues; when I see, amongst a cheerful and well-ordered society, the benignant and softening influences of religion and morality, a system of manners founded on a mild and polished obeisance, and preserving the surface of social life smooth and unruffled, I cannot hear without surprise, mingled with horror, of sending out Baptists and anabaptists to civilize or convert such a people, at the hazard of disturbing or deforming institutions which appear to have been hitherto the means ordained by Providence of making them virtuous and happy.”

Over against such words as these we place *one* example only of the beneficent “institutions” which Mr. Marsh was so horrified to have “disturbed or “deformed.”

There is a class of Hindu procurers known as “*Panwas*,” who provide for sacrifice victims, also known as “*Merias*.” These victims may be of any age, and of either sex, and are bought or kidnapped from the poorer classes. One condition of the virtue and value of the sacrifice is that the victim be *bought with a price*, as a life, unbought, is supposed to be regarded by the deity as an abomination. In every village victims are reared and kept ready for sacrifice, conveyed to the hills, and *sold for so many lives*, animals there taking the place of coin as standards of value. Dr. Duff has said that, in a hill district of no great extent, probably from four to five hundred such sacrifices have been offered annually for two or three thousand years.

In the vicinity of the village is a grove known as the “*Meria grove*,” with a vacant space in the centre. The sacrificial festival consumes three days. After one day of drunken riot and excesses, on the second, with musical accompaniments, the victim is clad in gay attire and borne to the centre of the grove and tied to a post, anointed with oil, butter and tumeric, and, amid revolting orgies, treated as an object of worship. On the third day, the great day of the feast, the ceremony reaches its climax of horror and of cruelty. The victim must be unbound and unresisting, and to insure entire submission the bones of hands and legs are usually broken, and the head is thrust through a rift or slit made in a large branch of a tree. With the neck firmly held in this vise, and the extremities held by cords, the priest gives the signal by a sharp blow with a hatchet on the shoulder of the victim; then, instantly, like a pack of maddened bloodhounds, the whole multitude pounce upon the helpless being, and in a few moments every shred of flesh is torn from the naked skeleton, and flung over the fields as a tribute to the goddess of the sacrifice.

And this is only one specimen of these institutions that exist among this "cheerful and well-ordered society." When Buchanan was yet fifty miles from Juggernaut's shrine, he knew it by the bones which paved his pathway, the remains of millions of devotees crushed beneath the gigantic car of that hideous idol-god; and when he came near to the altars and fanes, he found them covered with the green slime of the leprosy of lust and the red stains of human blood; he saw that two words—cruelty and sensuality—adequately describe the whole worship of this monster. Dr. Wilson, in Bombay, enumerated some thirty or more of these "beneficent institutions" of East Indian life which the English supremacy in India has either abolished or abated. And yet Mr. Marsh had no words but those of surprise and horror when he heard that missionaries were likely to go forth to convert these people so blessed of "Divine Providence"! !

Information about mission fields and mission work is at hand, but it is hard to get it before the church. Occasional public meetings, with stirring addresses; here and there a newspaper column; now and then a sermon, or a missionary meeting—all this does not suffice. Somehow or other the knowledge of these facts must be given a wider currency. Great hopes were entertained that when a single authorized church periodical should, within its covers, embrace the whole scope of missionary and benevolent work, it would insure readers. And so that "*Great Eastern*" of the Presbyterian brotherhood—"The Church at Home and Abroad"—was launched. One of the most gifted and honored men of the church was called to take her helm. The best business machinery was put in her hold, and she was equipped with sails, and screw, and paddles. An excursion to all lands was offered at less than the cost, with every inducement that could be devised; the editorial committee invited suggestion and criticism, and tried to suit everybody—remodeled the new periodical within, and covered her with new sheathing; nay, even changed her figure-head and lettering; but, to-day, out of over 720,000 communicants, only about one out of *forty*—or, if those 720,000 represent 200,000 families, still less than one *family in ten* takes this, the only missionary magazine of the denomination! And this is simply one instance of the difficulty of making the fire burn even when fuel is furnished!

No wonder that when an English Canon, and a member of Parliament, assail and criticise missions as at least, if not a failure, a too-costly outlay for the results, so many disciples should accept all their inaccurate statements and illogical conclusions, and begin themselves to question whether the work were not a badly-paying investment! Ignorance can easily impose on ignorance, and superficiality mislead the superficial. How little knowledge, for instance, of Indian missions is sufficient to show that any man, however honest or intelligent, is incompetent to criticise the work in Hindustan, who skirts



the northern limits only, and knows nothing of the missions in the Madras presidency; who does not go to the Telugu country, where 10,000 converts were baptized in a twelvemonth; or to Tinnevely, where 16,000 were gathered in half that time! Missions must endure criticism and welcome suggestion; but let us have these at competent hands. When we read such absurd blunders and reckless statements as have been going the rounds of the press, we are reminded of Dr. Parr's answer to a conceited student who proposed to him that they should together write a book. "Yes," said the doctor, "if I should put in all I know, and you all you don't, what a big book it would be!" or, of Dr. Bacon, who, when a disputant, in debate, said of his statements, that, if they were facts, "*he did not know of them,*" quietly replied that "*his knowledge, however limited, could not be set aside by his opponent's ignorance, however extensive!*"

Information—yes, that is a foremost need. When William Carey saw himself a sinner and Christ his Saviour, he began to study the condition of the heathen world—when, in his little cobbler's shop, he made those rude maps, and hung them upon the wall where he could see them; when he studied those statistics until he filled in his maps with figures representing populations and adherents of false faiths, every new fact had thus both its visible sign and its constant reminder. No wonder that Thomas Scott, the commentator, used to call Carey's shop, "*Carey's College!*" When, afterwards, Carey eked out a preacher's scanty living by keeping school, or working at his cobbler's bench, as he taught his pupils geography, he would rivet their attention on the spiritual condition of the various lands under review. And, as he pointed to his map, and his finger rested on those vast areas given over to the darkness and death shade, he would say, "These are pagans, and these are pagans, and these, and these, and these—" until, overcome with emotion, he wept aloud. The subject will, to a true disciple, be more absorbing as he ponders it, until his zeal, fired, and fed, and fanned by knowledge, flames into a zeal—a passion for souls that consumes him, and renders impossible a listless idleness and apathy.

2. *The sense of obligation* is lacking,—of individual duty to the lost. The time has passed when missions are ridiculed by disciples, and even ministers of the gospel use unsanctified wit or logic to make the work appear chimerical—"the dreams of a dreamer who dreams he has been dreaming." But while the church does not deny her debt, it is *paid, if at all, by proxy*. We erect great Boards; put at their head some capable and earnest men, take a yearly collection, attend an occasional missionary meeting, perhaps subscribe directly for the support of some man or woman who goes to represent "our own church," and there, with most disciples, activity ends.

There are some great truths that must be burned or beaten into



the conviction and conscience and consciousness of all believers—*inculcated*—"trodden in with the heel"; and, among them, this is foremost—**EVERY BELIEVER IS A PREACHER**—every hearer is a herald. Proclaiming the gospel is not an exclusive prerogative. From the moment we open the New Testament the line between priest and people disappears, and never reappears in history until the church apostatizes. We are all a priesthood of kings, a kingdom of priests. All the rights of the "clergy" inhere essentially in the "laity"—indeed, those very terms are the invention of the Devil in the dark ages. It may be well to set apart certain persons to give themselves to prayer and to the ministry of the word; it may be well to have a class of men to act as bishops of the churches and exercise oversight of the flock, to insure soundness of teaching and practical piety. But, to make the ground work of the ministerial calling a "*division of labor*," is one of the worst practical heresies that ever cursed the church. The labor of proclaiming the good news and seeking to win souls is universal and indivisible. God scattered the infant church, and, while the Apostles were yet at Jerusalem, these primitive believers went everywhere preaching the word. Philip—only a deacon—went down into Samaria and evangelized, yes, and baptized, and a new pentecost came to Samaria. The command—"Go ye into all the world"—came to the whole church, and the whole church obeyed. We must get back where the primitive disciples were. Preaching the gospel must be so universal, that if every ordained minister were shut up, like Luther at Wartburg, preaching will go on. Even the *woman* who finds Christ must remember Mary of Magdala, who first bore the tidings of a Risen Christ, and that nameless woman of Samaria who forgot her water-pot in her zeal to tell even the men of Sychar what a Saviour she had found. Christian women must not forget Phæbe, the deaconness; Priscilla, who taught even Apollos; and other women who, like Persis, labored much in the Lord.

We are proclaiming no new doctrine. Any church that differs from prelatical bodies in affirming the parity of the clergy, is logically compelled to concede the parity of the eldership also. The New Testament knows but one order of men entrusted with spiritual functions, the *presbyter*, and the presbytery is but a bench of elders, or presbyters. The presbyter may exercise the function of a ruler, of a teacher, or both; but it is difficult to find any scriptural basis for constituting the teaching elder a separate order in the church. Not a few intelligent New Testament students so far hold to the parity of the eldership that they question not only whether it is proper to speak of an elder as a layman, but even to re-ordain a ruling elder who develops teaching gifts and is called to the pastorate. To hold the parity of the eldership implies logically the equality of all believers. Essentially, inherently, the right of preaching, and even of administering

the sacraments, belongs to disciples, as such, and whatever rights are surrendered are surrendered only in the interests of expediency. There is one right that never ought to be or can be conceded or transferred, namely, *the right to proclaim the gospel*. That must ever remain the inalienable, untransferable prerogative of every one who believes. To believe is, *ipse facto*, to be a preacher, with a divine right of one of God's kings and priests, to tell the good news.

We must learn the power of individual work for Christ from Oncken, first a domestic servant, then a bookseller, then a tract agent, then, with six humble men in a shoe-shop, organizing an evangelistic church in Hamburg; then visiting every part of Germany, preaching, scattering tracts and Bibles, gathering converts, and organizing churches. Twenty-five years of labor showed over 65 churches and 756 stations and out-stations, 8,000 members, 120 ministers and Bible readers; 15,000 Bibles and Testaments and 458,000 tracts distributed in one year. Behold what results—one little church multiplies to 70; 10,000 souls are hopefully converted; 400,000 copies of the Scriptures and 8,000,000 pages of tracts have been scattered, and 50,000,000 of people have heard the message, and all this within a quarter of a century! Give us twenty-five hundred men of like consecration, and in another quarter of a century we can have 175,000 new churches, 1,875,000 gospel stations, 25,000,000 converts; we will scatter 160,000,000 Bibles, 3,000,000,000 pages of tracts—and, with these twenty-five hundred such men, we will tell the good tidings to the whole population of this globe within the remaining ten or eleven years of this nineteenth century!

Individualism is what is needed. God and man must unite to lay upon every believer's heart and conscience the weight of a world's lost condition. To evangelize this race is a load that will crush the few; it can be lifted only by the many.

*(Concluded in our next number.)*

#### FAMINE AND THE WORK OF FAMINE RELIEF.

BY REV. J. L. NEVIUS, D.D., CHEFOO, CHINA.

That famine is to be attributed to supernatural intervention—that is, to the expression of divine displeasure—and a punitive infliction for individual and national sins, is not only clearly taught in the sacred Scriptures, but is also one of the fundamental beliefs of heathen nations. This belief seems to be the interpretation which man's religious instincts put upon the evils by which he is afflicted. The Chinese, not only scholars but the illiterate as well, speak of famine as *tien tsai*, "heaven-caused calamities," and, in time of famine and other misfortunes, it is not uncommon for the emperor, on behalf of himself and his people, to confess his individual sins, and the sins of his nation, and implore immunity from these dreaded expressions of the wrath of heaven. In the religious conceptions of the Chinese the fact that famines are produced through the operation of obviously natural laws is regarded as perfectly consistent with referring them ultimately to a power above, but immanent in nature, acting through natural laws and controlling and directing all events.

The destruction of property and life by the overflow of rivers, owing not so much to unusual meteorological conditions as to man's neglect (as in the case of the overflow of the Yellow river), though very similar in effect to providential calamities, are quite distinguishable from them. Famine is the result of the two opposite causes—drought and flood—which may be referred to one and the same cause, the unequal distribution of the rain-fall, producing drought in some places and floods in others. In that part of Eastern Asia which includes the great empires of Hindustan, China and Japan, the alternations of the winds of summer and winter are so marked as to produce what are called the northern and southern monsoons, to which the climatic peculiarities of this whole region are to be largely attributed. During the winter months the northern monsoon blows almost continuously, and sometimes with great violence, from the Arctic regions to the tropics. Early in the spring the tropical winds, charged with moisture, commence moving northward, at first continuing only for a few degrees of latitude, but gradually asserting their supremacy, and extending farther and farther northward, until, in July and August, they constitute the southern monsoon, which, on the entire coast of Asia, extends from the tropics to forty degrees of north latitude. The region in which the southern monsoon and the colder breezes of the north meet, like two opposing armies alternately advancing and retiring (the colder atmosphere condensing the vapor with which the southern monsoon is surcharged), forms the rain belt, which, as it advances step by step to the north, brings what is called "the rainy season." The rainy season reaches Ningpo and Shanghai, in central China, the latter part of May, when the rain is almost constant, while north, in the province of Shantung, the sky is cloudless. This monsoon, after discharging its moisture in the south, often continues its course northward for several degrees of latitude with great violence, and almost as dry as the sirocco of the desert. In the latter part of July, and nearly the whole of August, when the air in central China has risen to a high temperature, the southerly monsoon blows past that region, holding its moisture in suspense until it is condensed and falls in northern China and Manchuria. These two monsoons, with the fluctuations in their force and temperature, produce the very irregular rain-fall of the rainy season. In one section of country there is sometimes such an excess of rain as to form destructive floods, while in an adjacent region, north or south, there is a comparative deficiency. Sometimes the rain falls gently for days, and at other times in such volume that it is impossible to distinguish objects at mid-day a few hundred yards distant, and water-courses half a mile in width, in which the stream had shrunk to a little rivulet, requiring only a few stepping-stones for the foot-traveler to pass, in an hour's time becomes a rushing torrent, overflowing its banks, and rendering all passage, for the time being, impossible.

The province of Shantung has within the past thirteen years suffered from two destructive famines, in which millions of its inhabitants have perished. The famine which reached its highest point of intensity in the spring of 1877, was from drought, affecting the higher mountain regions of this province, and extending west to the adjoining provinces of Shansi and Shen-si. In this famine the work of relief was carried on by missionaries with the most satisfactory results. The famine of 1889, which was produced not by drought, but by floods, affected the plain bordering on the Pe-chi-li bay in the northwestern part of the province. It covered an area of about 6,000 square miles, containing a population of not less than 1,000,000. In consequence of the excessive rains of the summer of 1888, the swollen streams in the central part of the province overflowed their banks and poured their contents through the villages, carrying away trees and houses, in some places denuding rich arable land of its surface earth, and in



others covering the land with sand to the depth of one or two feet. Reaching the plain, the overflow of the streams, with the deluge of falling rain, united in a continuous flood to the depth of from one to ten feet, flowing onwards to the sea. Not only the crops, but a large proportion of the houses, were destroyed, and hundreds of thousands of the inhabitants were left without food or shelter. They subsisted on wild grass, chaff and roots. As a natural consequence, physical weakness, emaciation, disease and death quickly ensued. The fearful privation and distress of the unfortunate inhabitants may be easily imagined. The harrowing accounts of individual suffering furnished by our missionaries are doubtless still fresh in the minds of many of your readers.

The work of relief commenced with January, 1889. Appeals for aid had been sent to Shanghai, Europe and America, and the generous response which they met in all quarters enabled us to enlarge the work so that it soon reached proportions which at first were hardly dreamed of. The contributions received for this local famine in Shantung, independent of the still larger amounts which were spent in the relief of the distress from the inundations of the Yellow river, amounted to about \$300,000, and the persons who received aid aggregated more than 300,000.

The work of relief was carried on by the members of the English Baptist and the American Presbyterian Missions stationed at Ching Chowfu and Wei Hien, about a day's journey from the famine region. As our supply of funds increased the work was rapidly enlarged, until all the members of both missions, including twenty persons, were engaged in it, assisted by a much larger corps of native workers. All adopted the same plan, co-operating and assisting each other in every possible way. Contributions, from whatever source, were paid into a common fund and divided equally between the two missions. Distinctions of nationality and creed, and also territorial divisions for missionary work, were ignored. Six of our distributors were missionary ladies, five of them accompanying their husbands. They sought out the sick, especially women and children, who were so nearly starved that they could only be brought back to life and health by special care, and more nutritious food than the general plan provided for. By finding out these women and children in their homes, and ministering to their individual wants, many were saved who would otherwise have been without hope.

This work of famine relief has not only saved the lives of tens of thousands, but it has had marked moral effects as well. The famine relief of 1877 gave a new impulse to our mission work in this province. Similar results have accompanied and followed that of last year. There are now in connection with the stations of the English Baptist mission and our own about 1,500 inquirers. It is not to be inferred that these inquirers all received aid, nor that most of them were thus led to enroll themselves as Christians. Such a result would give very little cause for congratulation for the present, or hope for the future. That a desire to secure sympathy and help in case of future emergencies has been, in some instances, one of the motives, even of sincere converts, and that in some cases it may have been the only motive of applicants for baptism, is more than probable. There are many beneficial results from this famine relief work, which have reached far beyond its territorial boundaries, and influenced many who had no need of help, even in times of famine. These results may be summarized as follows:

1. While the Chinese have hitherto been disposed to regard us with suspicion as the propagators of an exclusive and revolutionary foreign religion, the famine relief work has given missionaries a new introduction to the people as their true benefactors, presenting in a concrete form the central idea of Christi-



anity, self-sacrifice for the good of others. This favorable opinion of foreigners could only be arrived at by overcoming strong national prejudices. It was more natural at first to account for these generous gifts, this unremitting toil, and voluntary exposure to pestilence and violence, by referring them to sinister motives, generally expressed by the Chinese as "buying the people's hearts," which was at first supposed to be for political ends. These imaginary causes are, however, gradually giving place in the Chinese mind to the real ones.

2. Missionaries in having entrusted to them large sums of money to be disposed of as they think best, are thus presented before the people as men possessed to a high degree of the confidence of those who know them.

3. What most surprises the Chinese, however, and has the most powerful and salutary moral effect on their minds, is the evidence given of *business integrity*. Here the character of the foreigner comes into direct contrast to that of the Chinese in that point, which discloses their national weakness. Their high idea of righteousness dominating covetousness, which is rarely illustrated in real life in China, is actually realized in this work of the missionary. These people believe, and probably with good reason, that a considerable portion of the famine relief funds intrusted to their own officials is absorbed by them, and never reaches those for whom it was intended. In the open and methodical way in which the missionary does his work there is no ground left for suspicion or distrust, and his manifest honesty is attributed to the superior excellence of the religion which he represents.

As in Apostolic times God made use of miracles to powerfully attract public attention to those whom He had chosen to be His agents in propagating the gospel, and at the same time to give evidence suited to the comprehension of the masses of its divine character, so in the present age God is subserving the same ends by this work of famine relief. It would be a great mistake, however, to suppose that the spiritual results connected with this work are to be attributed to it as its efficient cause. We believe that that Divine power which opened the eyes of the blind was accompanied by a special influence of the Divine Spirit opening the eyes of the understanding, and enabling men to apprehend and embrace the truth: so now the same Spirit, through the liberality and in answer to the prayer of God's people, is conferring spiritual as well as temporal blessings on this people, making even the scourge of famine a blessing.

We call upon Christians in the West, and especially those who recently showed their interest in China by such generous responses to appeals for material aid, to pray that the enlightening and transforming power of God's Spirit, now manifested in the famine region and its vicinity, may extend throughout this province and the whole Chinese empire.

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#### THE REVIVAL IN THE NESTORIAN CHURCHES IN 1890.

"The Lord hath done great things for us whereof we are glad." We desire all our friends to rejoice with us—rejoice over souls saved, over Christians awakened to newness of life, and over our churches filled anew with the spirit of love and unity and of zeal for souls.

Let us go back a little and glance at the dark back-ground which makes our present joy all the more radiant, and also at the steps which led up to the blessing in which we now rejoice. Last year was a year of trial and discouragement in many ways. Coldness within our churches, and opposition without, caused the utmost anxiety to those who had the work most at heart. The accessions to the churches were fewer than for many years. The reports at the

close of the year showed there had been a net loss instead of gain. We almost began to fear the Lord had hidden his face from us and from our work.

The first sign of better things was a band of consecrated young men who met together frequently for prayer to God for revival of true piety among his people, and who made their voices heard throughout the churches, calling, in no doubtful accents, for a higher standard of Christian living and consecration. Their influence was felt, especially among our pastors. In the summer, at a Chautauqua-like gathering of our helpers, at the lakeside, the spirit of prayer was most manifest, and the need of the Holy Spirit was reiterated and emphasized at every session. Then again, later in the fall, at the meeting of Synod, the same spirit was present, and a general expectation prevailed of a great blessing to be received. Before the college closed for the winter vacation there was a quiet but genuine revival among the professing Christians. Many who had hitherto bolstered themselves with false hopes confessed that they had never before experienced a change of heart.

All these things we accepted as tokens that the Lord was near unto us to bless us, and that it was only for us to prepare the way for his coming. With this thought in mind, the Friday before the Week of Prayer was set apart as a special day of fasting and prayer, and was observed by the most of our churches with solemn interest. But the Week of Prayer went by, and the greater part of the month of January, and though there was more than usual of earnest work on the part of many, in spite of the prevailing sickness, still we saw no such results as we had hoped and prayed for. But the blessing came at last, and it began when we least expected it. Two young men of the band above mentioned, who scarcely knew how to read, but in whose hearts the love of God burns warmly, together with one of our college teachers, moved by some Divine influence, united forces, and without consultation with any one, proceeded to the large village of Ardeshai. The church there had been in a very languishing condition, but at the very outset of these young men's labors they were greatly blessed. The church was quickened and revived in a wonderful degree; large congregations assembled to the preaching, and many from outside avowed their purpose to begin a new life. The next week one of our largest and most influential churches began to experience times of refreshing from the presence of the Lord, and every week since we have had occasion anew to praise God for the cheering tidings of some church blessing in like manner. All our available missionary and native force has been taxed to the utmost in meeting the calls for help from churches holding extra services. In about ten of these there has been a deep work of grace, and in five or six others marked and encouraging interest. In many places there was much bitter opposition to the work by the enemies of the pure gospel; women were threatened and intimidated, and in one or two cases wives were actually driven from their homes by their enraged husbands, because they insisted on attending these services. Many persons noted for their wickedness have been wonderfully changed. Especially worthy of notice is the case of one of our native physicians, a graduate of our college and medical department. He has until recently given himself to very unchristian habits, and even delighted in the utterance of infidel views. The Lord has worked a change in that man's heart scarcely short of miraculous. His confessions, his prayers, and his walk, give the strongest evidence of a thorough reformation. He recently visited the village in which he has worked most of his deeds of darkness, and there, before a large audience, he made a confession so humble and contrite, and with such evident sincerity, that the whole congregation was melted into tears, and many then and there arose and confessed their sins, and expressed their desire to experience the change

wrought in him. Another of our native physicians of excellent capacity, who a few months ago was a slave to drink, has ever since the summer been a changed man and a Christian of shining example. His activity for the Master is delightful to behold, and his influence in the recent revival has been very stirring in many directions.

To speak of numbers at this time would be misleading. While upwards of four hundred have expressed publicly their desire to begin a new life, we can by no means count on that number as genuine converts. Still, we believe that the ingathering to the church will be very large. The work of grace has been to all appearances a thorough one, unaccompanied by undue excitement. Much of the preaching has been of the most searching, practical kind along the lines of sin, repentance and the new birth. In the village of Goolpashan, nearly fifty are propounded for admission to the church at the next communion. Probably a large number will unite with the church in Degala. Other of the smaller churches will be increased in like proportion, we have reason to expect.

Men's pockets have been reached as well as their hearts. The church in Goolpashan, always a liberal one, has increased its annual subscription fifty per cent., and they are planning to employ one of their own earnest young men as an evangelist for the neighboring villages. The church in Ardeshai was prompted to subscribe a large sum for a needed church edifice, one-third the expected cost, but double what any one supposed could be raised in that church.

But the earnest spirit and newness of life manifested by many of the church members who have been hitherto very cold and worldly, are perhaps the most cheering aspects of these revival experiences. Our printing office has become a veritable Bethel. Printers and binders alike seem animated with a purpose to improve every opportunity to speak for Christ. No one drops in on any sort of business scarcely who does not have some helpful word addressed to him. Many a blessed influence has emanated from that building during the past few months. It was not so in former times.

And so having received these tokens of God's presence and favor, we are filled with rejoicing. As we look back over the past few weeks, we may exclaim with the Psalmist: "This is the Lord's doing, it is marvelous in our eyes."

[In transmitting the above joyful intelligence to us, Dr. Samuel Jessup, of the Presbyterian Board of Foreign Missions, adds (probably from still later accounts): "You have doubtless heard of the revival in the West Persia Mission. Our last dates from that field from Dr. Labaree and Mr. Coan are very encouraging. They report about four hundred conversions during the spring, and that the religious interest is still continuing. It is probable that after all the sifting and testing of these four hundred there will be three hundred or three hundred and fifty accessions to the church. It is pleasant in these times of financial depression at home to have such cheering intelligence from the mission fields."—J. M. S.]

#### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

Cowper's reference to the Moravians, as those who were willing to endure every hardship, in order

"To plant successfully sweet Sharon's rose  
On icy rocks, and 'midst eternal snows,"

receives illustration from this description of Labrador, in the *Monatsblätter* for last March:

"As always, so now, the *weather* and the *fishing* play a great part in the reports of our missionaries. Offence has sometimes been taken at these perpetual references to drift-ice and seals, but unreasonably. Labrador is one of the most inhospitable lands of our planet. It offers, it is true, water, air, and stone. But how scanty is its vegetable world, so far as regards



advantage to man! A few berries and a little firewood—that is all the soil affords the Eskimo, and at the northern stations there is great scarcity even of firewood; for what is called the 'Hebron woods,' is only a low brush, consisting of birch and alder shrubs, that just manage to creep out of the earth. As to the yield of vegetables, which the missionaries procure from their hot-beds and gardens, that, even in the most favorable summers, hardly pays for the care and pains spent upon the preparation of the soil and the tendence of the plants. Grain fields or potato grounds are something wholly unknown to Labrador. And the ground of this parsimony of nature is found in the extraordinarily rough, changeable, capricious climate of the country. Seven months long, even during the last ship's year (on the whole a right favorable one), did the winter maintain his iron dominion, and cause his snow-storms to rage. And these are storms of such a violence as the inhabitants of more temperate regions can scarcely conceive; storms which, *e. g.*, in Hebron, carry off a good share of the toilsomely-collected garden earth, or, a few weeks later, so shake the little church, that amid cracking beams and roaring winds the preacher's voice is almost drowned. And even when approaching summer seems at last to be victorious over winter, he bides his time to return again and again with spiteful reprisals. Thus this year, as late as June 27, snow fell a foot deep in Okak, and at the other stations also violent snow-storms prevailed."

The Moravians, in choosing Labrador, were indeed illustrating their principle of going where no one else was willing to go. These circumstances of their people, and the obstinate improvidence which they engender, compel the missionaries to take a much greater share in providing for the *bodily* wants of their people than almost anywhere else.

Yet even in Labrador nature has another side. "All through this last fall we had mild and friendly weather. There were days, such as even at home, in dear Germany, would be reckoned as 'ideal' autumn days. And though we miss here the yellow stubble fields, yet the variegated woods fill the heart's desire. The dark, solemn firs, the lighter pines, among them the yellowing leaves of the deciduous larches, and, above all, the carpet of moss at their feet, shimmering in the most various hues, joyfully convince the eye and the mind that not all the beauty in our land is glacial and cold."

—It seems that there are six stations in Labrador—Ramah, Hebron, and Okak, in the north; Nain, Zoar, and Hoffenthal, or Hopevale, in the south. The number of adherents is:

	Adults.	Children.	Total.
Ramah.....	32	21	61
Hebron.....	147	89	236
Okak.....	209	123	332
Nain.....	181	85	266
Zoar.....	65	33	98
Hopewell.....	221	95	316
			1,309

—The *Allgemeine Missions-Zeitschrift*, speaking of the difficulties caused by the rather high-handed proceedings of the German authorities on the Marshall Islands towards the mission of the American Board, remarks: "We have not too many friends, either in or out of Europe, and for that reason our youthful colonial policy should avoid every unprofitable irritation. It should be considered that it is a dictate of political wisdom to put one's self on a good footing with a long-established and influential Mission, if for no other reason because it has the natives on its side. Instead of this, during the short time that the German flag has waved over the Marshall Islands, one vexatious measure after another has been adopted against the Protestant mission there. If under such circumstances the German Government is felt as a hard yoke, and regarded with discontentment by the very best elements of the native population—the Christians—who, besides, are already tolerably numerous there, while the report of such measures, spreading far and wide, renders it disagreeable even to the whites so far as they are not Germans, we are not to wonder at it."



—In April, 1889, the *Heidenbode*, i. e., "Missionary," of the Nederlandsche Gereformeerde Zendingvereeniging (Netherlands Reformed Missionary Society), connected with the Established (Presbyterian) Church of Holland, gave the following report of its missionary work in Java:

Residences.	Population.	Churches.	Adherents.
Bagelen .....	1,269,000	21	2,411
Banjoemas .....	1,107,000	13	713
Tegal .....	998,000	4	341
Pekanlongan .....	532,000	6	515
Djokjakarta .....	637,000	9	1,013

"So that, in the midst of a Mohammedan population of over four and a half million souls (the population of the Netherlands) in numberless *dessas* (villages), spread over an extent of land of more than 6,000 square miles (half the size of the Netherlands), there are fifty-three Christian congregations, numbering altogether something over 5,000 souls, gathered out of the Javanese. Certainly a cause of humble thankfulness to the Lord God, that He has been pleased to make the work in the gospel fruitful, and has extended His church, even in Middle Java. And yet it is a cause of the deepest humiliation, that there are still so many millions dwelling there who *have not heard* the gospel, because, through the unfaithfulness of the churches in Holland, there was no one to preach to them."

The spiritual and normal condition of the Javanese churches, though a plainly advancing one, is yet described as deeply colored by the inborn slavishness of a race that has been under oppression for ages. One excellent trait, however, is, that the church members, and especially the elders, are always ready to converse about Christianity. Two elders preached Christ in a village in the principality of Djokjakarta with such effect that fifty persons went over to Christianity, forming the first church in the principality. The common inaccessibility of Mohammedans to the gospel seems to suffer a decided exception in Java and Sumatra. And yet precisely there is where Islam is at the farthest removed from the gospel, since the people very commonly hold that Christ has forfeited his rank as a prophet by allowing his people to dishonor Mohammed, a doctrine which, of course, orthodox Mohammedanism would reject as abominably heretical, since it holds Christ, and even his mother, to have been, unlike Mohammed, conceived without taint of original sin: anticipating, as respects Mary, the papal decision of the Immaculate Conception by some twelve centuries. The language of the Koran is a little vague, but is so interpreted by scholars.

A great part of the Javanese, however, are heathen, or practice more or less of Mohammedanism without knowing much about the system. Indeed, the religion of the people at large is described as such a medley of heathenism and Mohammedanism, that some have, not altogether amiss, designated it as "Javanism." Lately, however, the Mohammedan element has been powerfully reinforced. If this process goes on, the susceptibility of the Javanese to the gospel is likely to diminish. It is to be hoped, therefore, that Netherlands Christians will pour out their gifts before the era of fanaticism fairly sets in. The practice of pilgrimage to Mecca is now so greatly facilitated by the use of steam, that Hadjis (i. e., pilgrims), with their intense consciousness of superior holiness, are rapidly multiplying, and with them the influence and intolerance of pure Mohammedanism may be expected to rise. Already there is at least one Hadji or more in almost every *desa* or native settlement, from the seashore to the high mountains. Yet it may encourage us to reflect that in Sumatra, where Mohammedanism appears to be much more genuinely such than as yet in Java, half the 11,000 Christians have been won from it, a fact which that great authority, Sir William Hunter, declares to be more significant as to the hope of a future prevalence of the gospel in the Moslem world than any other that had been brought to his knowledge.

The congregation mentioned above is only one of a number that have the fearfully oppressive government of the Dutch, who take about thirty-five cents out of every fifty that they earn, abominate the whites, but are ready to hear the gospel from their own countrymen.

"Native preachers to evangelize, and native instructors for the native Christian schools; then, native pastors and teachers for the native churches; and native Christian doctors for the care of the sick." This is the ideal towards which the Dutch missionaries are working.

—Dr. Warneck makes some comparative estimates as to the number of pupils in the Protestant and in the Roman Catholic missionary schools of India and Ceylon. In 1881 the Protestant schools numbered 4,175, with 234,759 scholars. In 1881, the Protestant Christians of India and Ceylon numbered 528,590. Assuming them in 1888 to have numbered 620,000, and that there were then 4,500 schools with 275,000 scholars—(the latter doubtless too low an estimate), these would average for every 1,000 Christians 440 scholars. But the *Missiones Catholical* for 1888 give the number of Roman Catholic Christians for India and Ceylon at 976,943, the number of schools at 1,280, with 70,138 scholars. This would give for every 1,000 Catholics 71 scholars. The Protestant zeal for education in India therefore appears to excel the Roman Catholics in the proportion of more than 6 to 1. Perhaps the Roman Catholics will do better in future, as Sir William Hunter attests that they are very much more attentive to education in India now than they used to be. On the whole, however, their ideal seems to be the same as that of their great antagonist, Mr. Froude, namely, to pick out the bright boys of the poorer classes for training, and to let the rest go. Where their practice is higher than this, it seems to be most frequently where it is stimulated by the force of an antecedent example. In view of this, it is a little difficult to keep our faces straight, when we read the declaration lately made in the German Parliament, "That the English government owes it principally to the Jesuit order, that it has achieved in India such results, and that it has gained its present stability."

Dr. Warneck remarks, that to all appearance the appeal of the viceroy of India to Christians to increase the force of Christian schools, is receiving deep attention in missionary circles, as the State declares itself willing to assist them by grants-in-aid, having become convinced that the result of its own government-schools, without religion as they necessarily are, is showing itself in a wide-spread popular demoralization. India has discovered this; but of course America will insist on learning the lesson for herself. "But whence are characters of the needed Christian maturity to be obtained in due numbers? We see it all leads out again to what is really the central missionary supplication: Lord, send forth laborers into thy harvest!"

—At the great missionary meeting at Christiania, special honor was rendered to the memory of an eminent Swedish missionary, Charles Alexander Ouchterlong. He was born in Stockholm, October 12, 1826. When a young private tutor, his eye fell on an article in the *Lunds Missionstidning*, entitled, "Is it right?" which determined him to a missionary life. It had, indeed, a remarkable working, for it sent out another missionary also, *Carl Olaf Fast*, who, going to China, was murdered by pirates, when only 28; but was, in his death, the incitement to embrace the missionary life for the eminent Swedish divine, Dr. Blomstrand, the most distinguished of Swedish missionaries, in his influence both in southern India and at home.

Ouchterlong likewise went to south India, where he labored with singular faithfulness and effectiveness for 36 years, and where he died a year ago. Certainly that was a fruitful article in the *Lunds Missionstidning*.

—Mr. Kabis, of the Leipsic Society, mentioning the recent baptism of a Brahmin in Madras, says:

"One after another came to convince the Brahmin of the folly of his resolution, especially an agent of the Hindu Tract Society, to which this conversion was especially odious. What an uproar had been evoked by the mere rumor that a young Brahmin student in the Christian college *intended* to turn Christian! Indeed, it had led to the establishment of a Hindu divinity school in Madras. The Hindus had imagined that by word and writing, by street preaching and lectures, they were again masters of the field. It sadly dashed their joy of victory, that now once more a Brahmin, and he no youngster leavened with Christian schooling, but a man of ripe years, hitherto an orthodox priest, who understood not a word of English, should have been converted to the Christian religion."

The young Leipsic missionary Mohn, newly arrived in south India, writes:

"On the evening of November 5th, we went by rail together to Majaweram, in order here, November 7th, to celebrate Brother Meyner's wedding. This fell just in the time of the great Bathing Festival to which as many as 50,000 to 60,000 assemble. The railway alone forwarded 27,000 persons last year. On the chief day we went to the bathing-place, and looked at the matter a little more closely. There was a tumultuous throng, hardly to be penetrated. We were the only white faces among all these dusky multitudes. The best place for viewing the whole affair appeared to be the flat roof of the idol temple. We climbed up to it by a ladder, without any opposition. From here we could overlook the human masses; they stood close packed together, some bathing, some chatting, etc. We saw also how they were carrying about different idols, which were adorned with gold, silver, and precious stones. All were greeted by the crowd with uplifted hands and loud acclamations. In view of this our hearts might well sink, as we beheld heathenism yet subsisting in its full, unbroken might. If we did not know that God's truth gains the victory, we should despair of the possibility that India will ever be converted. It is an almost impregnable citadel of Satan, and the individual mission stations are like oases in the waste, and the individual missionary is as a drop in the ocean. For instance, in each of such cities as Sidambaram, Kudalur, Kumba-Konam, etc., of 40,000 or 50,000 inhabitants, there is only a single missionary! What can a single man effect over against such masses? Even yet it is only a siege from without, we have not yet made our way into the interior of the fortress. Nevertheless we will not therefore despond, but with fresh courage attack the task in the name of the Lord—you at home with prayer and gifts, we in the land itself by preaching the gospel to the poor, blinded people, and attracting such as are willing to let themselves be saved. We know that the Lord by little can accomplish much. But Thou, O, Lord Jesus, accept our poor, weak will, our slender strength, take also the offer of our youth, and fashion us into men, and into instruments of Thy mercy! Do Thou Thyself fulfill Thy work in power and bring hither to Thy flock them that are scattered abroad in the world, so that Thou canst soon appear in Thy glory and conduct us out of the conflict and strife of time into Thy kingdom of peace! Amen."

—The following description of Barsute heathenism is equally applicable to many other mission fields: "The adversary whom they combat, although wounded, is still on his feet and powerful, and he defends himself with a singular vigor. . . . This formidable adversary becomes more dangerous and more subtle as the strife goes on."

—Pastor Haccius, of Hanover, speaking of a visit to the only Jesuit station in the Transvaal, occupied by one priest and one lay brother, where he was very cordially received, inquired what success they had. They told him none. His companion remarked that they had come too late. "Yes," the father answered, "the Caffres had become so much accustomed to reading the Bible, that they scorned missionaries who made so little of it. Moreover, in their masculine pride, they take great umbrage at the honors paid to Mary, apparently not so much because she is a creature as because she is a woman." "But, if the Jesuits have here no spiritual, they have, at least, a terrestrial success. For they have, with admirable perseverance, turned the whilom farm into a lovely, fruitful garden, and laid it out with such perfection as I have never seen rivalled here. The most various sorts of trees had been set out, all manner of vegetables and flowers were reared; they had even made a trial of asparagus fields—and this all was skillfully irrigated. And, as a main proof of their industry, in beds and fields not a weed was to be seen. The two men, in their monotonous life, find their especial delight in this garden."



## NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

*John G. Paton, Missionary to the New Hebrides. An Autobiography.* Edited by his brother. Second Part. New York: Carter & Brothers. \$1.50. Those who read the first part of this fascinating autobiography will read with equal delight this second volume. For thrilling adventure, for heroic daring and enduring, for vivid romance and apostolic zeal, for robust piety and noble achievement, this work stands almost unrivaled in the annals of Missionary literature. We cannot do better than quote the Introductory Note to the volume from the pen of our associate, Dr. Pierson:

"The avidity with which Part I. of Mr. Paton's remarkable life story was received by the public in England has been no surprise. Before this second part was issued from the press three thousand copies were already sold, and the entire edition of 5,000 was so soon exhausted that it has been impossible to cope with the demand. We have no hesitation in pronouncing this second part the most fascinating narrative of missionary adventure and heroism and success that we have ever met. This volume abounds in poetry and pathos, dramatic interest and thrilling experience, lit up by the golden rays of a delicate and unique humor. It reminds one of a varied landscape, with bold mountains and modest valleys, where snow-crowned summits look down on summer gardens; where cascades fall into quiet streams, and where all the marvels of light and shade at once relieve and diversify the scene. The twenty-two miles' gallop through the Australian bush on the back of Garibaldi, which made the inexperienced rider drunk with excitement and fatigue; the Ariwan woman who, judging clothes an evidence of a new heart, proved her decided conversion by coming into chapel having her person grotesquely adorned by every article of male attire which she could beg or borrow, may illustrate the comical side of this charming story. The three years of progress among cannibals, in laying foundations of Christian families, schools, churches, and even social order, may serve as one of the grandest indications, through all history, of that gospel which is still the power of God and the wisdom of God unto salvation."—J. M. S.

*Foreign Missions: Their Place in the Pastorate, in Prayer, in Conference. Ten Lectures.* By Augustus C. Thompson. New York: Charles Scribner's Sons, 1889. \$1.75. These lectures were delivered as the annual series under the Foreign Missionary Lectureship in the Hartford Theological Seminary last year. The topics and the method of treatment were of course chosen with reference to a select professional class-room audience instead of a large popular assembly. While of special interest and value to a Senior Class of Theological Students, they could not be otherwise than instructive, coming from the eminent source they did, to all the students and friends of missions throughout the world.

The topics of the several lectures will show the breadth of the discussion and the highly practical character of them all. I. The Minister's Sphere. II. and III. Missionary Obligation. IV. Ministerial Prayer and Missions. V., VI. and VII. Missionary Concerts. VIII. Prayer for Missions Answered. IX. and X. Missionary Conferences. These topics are all vital to the missionary enterprise. They are each and all subjects of the utmost importance to be clearly understood and made practical in missionary life. And we rejoice that such a master in Israel has grappled with them, and set them forth so prominently and with such clearness and force and wealth of illustration. "*Missionary Obligation!*" How faintly is it conceived or felt! Only here and there one begins to comprehend the significance of the High Commission of our Ascended Lord, or to see the Hand of God in the marvelous and supernatural movements of the day. Dr. Thompson shows the true basis of this "obligation"—the great underlying principles of all missionary work—and he enforces the obligation by weighty motives and facts. We call special attention to his remarks on "Missionary Concerts." He devotes no less than three chapters to the subject, showing the importance he attaches to the subject. It was a sad day for the Church when the "Monthly Concert of Prayer for Missions" lost its hold and was largely given up by pastor and people. The church ought to rally everywhere for its restoration. We know of no one agency so wisely adapted to interest and enthuse pastor and people and promote a liberal and self-sacrificing spirit, than such a regular monthly service can be made to be. We earnestly hope these lectures will fall under the eye of thousands of our pastors and leading laymen who now neglect this service, which was once observed so extensively and with such blessed results. The lecture, "Prayer for Missions Answered," is highly inspiring, while the two last lectures on "Missionary Conferences" afford a fund of information and suggestion that can be extensively utilized by the friends of missions. The influence of such a volume—so scriptural and philosophical in its teaching, so broad and catholic in spirit, so clear and incisive in its statement, and so eminently timely and practical in its cast—cannot fail to have its effect on the current thought of the day, even beyond the immediate circle of missions.—J. M. S.

*A Century of Christian Progress: Showing also the Increase of Protestantism and the Decline of Popery.* By the Rev. James Johnston, F. S. S. Second edition. Fleming H. Revell. New York and Chicago. Paper 25c., cloth 50c. We expressed a highly favorable opinion of this little work in our notice of the first edition in our issue for November, 1888. The present edition contains "all that is essential for demonstrative proof" found in the first, modified somewhat



so as to secure a wider circulation. The object of this brief remarkable treatise is: 1. To encourage hope in the evangelization of all nations, by showing the progress which Christianity, as a whole, has made in the past, and specially during the last century. There are now 400,000,000 of nominal Christians in the world. Fully 800,000,000 out of the 1,400,000,000 of the population of the earth live under the government of Christian States. With the exception of savage tribes, no nation is under the independent rule of an idolatrous government. The idols, though not abolished, are dethroned. 2. To show the growing ascendancy of Protestantism, and, owing to its slow rate of increase, the relative decline of Popery. 3. To make Protestants feel their obligation to spread the religion to which they owe the unparalleled position of power and influence which, in Providence, they occupy: with their 135,000,000 stationed in almost every part of the habitable globe, and with 3,000,000 of converts scattered among the heathen of every race, it needs but the breath of the Holy Spirit to infuse life into them, and the evangelization of the world is as sure as the promises of God. 4. To warn Protestants of the danger and folly of mimicking the rights and yielding to the seductions of Popery, which has, as a religious system, as a moral influence, and as a political power, proved itself, where dominant, an utter failure. Protestant statesmen, ecclesiastics, and ritualists, are now its greatest dupes, or are making dupes of the ignorant. All who are interested in the progress of the Kingdom of Christ should procure this book. It will impress and encourage as well as unfold how much is still to be done.—J. M. S.

*In the Far East* is an exquisite volume, with illustrations, containing letters from Mary Geraldine Guinness, on China, and published by F. H. Revell, Chicago and New York. It is sufficient to say of this book that it is written and edited by daughters of Dr. Henry Grattan Guinness, and introduced to the public by Dr. A. J. Gordon. The map of China, which prefaces the volume, is one of the best we have ever seen, prepared with artistic care. The letters are racy, homelike, and written with a woman's keen appreciation of everything she saw. They are full of information, and have a strange touch of sympathy about them which makes the whole world seem kin.—A. T. P.

*Map of Central Africa.* Published by the "African News," Vineland, N. J.—75 cents.

This is an interesting and valuable map of Equatorial Africa, covering that portion of the continent between six degrees north and twenty degrees south latitude. It is 18x24 inches in size, but on the same sheet are several insets giving (1) the whole of the continent, with enlargements of the Delta of the Nile and southern Africa; (2) map of Liberia; (3) Angola; (4) Africa in its relation to other continents; (5) Bishop Taylor's missions on the Lower Congo. Leopoldville, on Stanley Pool, is made the centre of circular lines showing distances across the continent. The publication is specially designed to illustrate the missions and plans of Bishop Taylor, but will be valuable to any one who desires a good and detailed map of this portion of the great continent. The map is on good paper, printed in colors, and folded into a cover which renders it convenient for use.—J. M. S.

## II.—GENERAL MISSIONARY INTELLIGENCE.

### Student Volunteer Movement for Foreign Missions.

It happens frequently that volunteers are compelled to give as a reason for their non-departure to their chosen missionary fields that there are no funds in the treasuries of the Boards to send them. The Presbyterian Board of Foreign Missions carries, at present, a debt of \$60,000, and the financial status of other old-established Boards is itself a commentary on the lukewarm interest manifested in the cause of foreign missions by the multitude of Christians possessing this world's goods—men and women, enrolled as church members, who are, we believe, not willfully disobedient to our Lord's commands, or deliberately unresponsive to His love, but who simply need to be enlightened

and persuaded by the power of that love to a practical exhibition of loyalty to their Master. "The Student Volunteer Movement" has undertaken, through her representatives, to awaken churches to a consciousness of their duty and privilege in supporting missionaries; the missionary having been urged as "a living link" between the church and the foreign field. The following "Plan of Systematic Giving" has been adopted by individual churches in many parts of New England and the East:

#### THE PLAN.

1. An opportunity will be given to all who so desire to subscribe to the following pledge:

"I promise to give \$ ..... and ..... cents each week during a period of five years from date, towards the support of a mission-

ary in the foreign field, this sum to be over and above my present offerings to the cause of foreign missions.”\*

(Instead of weekly payments, quarterly or yearly payments may be made if so desired.)

2. The weekly offerings shall be placed in envelopes furnished by the church treasurer to those who subscribe to the pledge, and these envelopes shall be collected on each Sabbath in connection with the usual collection.

3. It is suggested that a committee be appointed by the church to assist the treasurer in the work of collection and in obtaining new subscriptions.

4. If the amount pledged in any church is sufficient for the annual support of one or of several missionaries, that church shall report to the Foreign Board with which it is connected, that such a sum has been pledged for five years, and request that the board appoint one or more missionaries to represent that church in the foreign field.

5. If the amount pledged in any church is more than sufficient for the support of one missionary and not enough for the support of two, the surplus shall be sent to the Foreign Board to be applied to the cause of foreign missions in whatever way may be thought best.

6. If the amount pledged in any church is insufficient for the support of a missionary, that church may unite with neighboring churches of the same denomination in the support of a representative. If this is impossible, the amount raised shall be forwarded to the Foreign Board, to be used as the board may direct.

7. This plan is to be so carried out as not to interfere in any way with existing missionary agencies, but with the hope and earnest prayer that it may result in larger contributions than have ever been made to the mission cause.

A letter received recently by Mr. R. P. Wilder, from Rev. William H. Miller, of Bryn Mawr, contains facts which demonstrate the practicability of support of missionaries by hundreds of other churches throughout the country—churches who have as earnest and aggressive and enthusiastic pastors as the incumbent of the Presbyterian Church at Bryn Mawr, who writes: “Our contributions to this special work are made in quarterly installments, paid directly to our missionary treasurer. The church annual collection, and the gifts of our Ladies’ Society and of our Sunday-school to foreign missions are all made

separately and go to other objects.” Before the adoption of the plan of systematic giving between \$500 and \$600 was raised by the church. The amount pledged per annum by this plan is something more than \$2,700 (a surplus of about \$400 over cost of support of our two missionaries; this sum being exclusive of church collection, Sunday-school contributions, etc.). Two missionaries and their wives are wholly supported. Our regular collections have been larger since the adoption of “the plan” than before. “I see no reason why other churches should not quintuple their gifts to foreign missions, to their own spiritual benefit, if pastors would do their duty in informing their people of facts, and enlisting their sympathies in the work, by the adoption of this, or a similar plan.”

Between the dates April 8 and 26, Mr. Robert E. Speer, traveling secretary, has visited the following educational institutions: University of Virginia, Charlottesville, Va.; University of North Carolina, Chapel Hill, N. C.; colleges: Emory, Oxford, Ga.; Richmond, Richmond, Va.; Wofford, Spartansburg, S. C.; Vanderbilt, Nashville, Tenn.; Davidson, Davidson, N. C.; Trinity, North Carolina; Pantop’s Academy, Charlottesville, Va. Total number of volunteers secured within dates above mentioned, sixty.

Concerning Mr. Speer’s recent visit to Wellesley College, Wellesley, Mass., a correspondent writes: “He addressed the whole school on the morning of March 23, reading 2 Kings, 7th chapter, and considering especially a portion of the ninth verse: ‘Then they said one to another, we do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light some mischief will come upon us.’”

“A general interest,” continues the writer, “has been felt throughout the school since Mr. Speer’s visit, which seems to have lasted, and since he was here the volunteers have met once in two weeks for prayer, and to help one

\* This pledge is not legally binding.

another. Most of the number have been present, and are earnest, consecrated girls. We are trusting that much good may be done for God here in our school, and later in other lands, through these consecrated lives."

MAX WOOD MOORHEAD.

### Foreign Mission Notes.

BY REV. JAMES JOHNSTON, A. S. A.,  
BOLTON, ENGLAND.

#### —General Presbyterian Alliance.

At the last meeting of the Foreign Mission Committee of the Alliance, in Edinburgh, a large number of representatives attended from the different Presbyterian churches in England, Ireland, and Scotland. A resolution was adopted thanking Lord Salisbury for the protection afforded by Her Majesty's government to the missionaries on the Shiré Highlands and in Nyassaland, against the encroachments of the Portuguese, and the security guaranteed for the continuance of the missions in Southeast Central Africa. It was decided to submit to the Anti-Slavery Conference at Brussels, the views of the Committee on Slavery, and the reckless distribution of firearms and alcoholic drinks among the native races of the Dark Continent. Other matters of vital interest to foreign mission work had exhaustive consideration. The projected union into one national church of the various Presbyterian missions in India, and similar proposals with regard to China, were favorably received. It was stated that a United Mission Presbytery is being formed in Manchuria between the agents of the Scottish United Presbyterian and of the Irish Presbyterian churches.

—**Presbyterian Church of England Foreign Missions.** The Treasurer of the Society is to be congratulated upon the intimation from the solicitors of the late Mr. George Sturge, London—a noble advocate and patron of peace and missions—that they proposed forwarding, in aid of its operations, a donation of £5,000, from the "residue" of the deceased gentleman. On ac-

count of the heavy adverse balance with which the Treasurer's return for 1889 was closed, the unexpected bequest is highly acceptable. Mr. Sturge's interest in the foreign missions of the English Presbyterians is remarkable, inasmuch as he himself was a member of the Society of Friends. Previously he had contributed £1,000 towards it. The missions are carried on in Amoy, Swatow, Hakkadom, Formosa, Singapore, and Rampore Banleah, Bengal, at an annual expenditure of about £17,000.

—**British Churches and the Anti-Slavery Conference.** The presentation of some 120 memorials, principally from Scotland and Ireland, to the Conference relating to primary questions in its deliberations, is a significant indication of the watchful attention devoted to the recommendations expected. The non-conformists have been singularly energetic, especially the Society of Friends, in dispatching petitions. Until the Church of England Temperance Society presented a memorial signed by the Archbishops of Canterbury and York, and numerous dignitaries and laymen on February 26, the Established Church of England (with the exception of a few wide-awake parishes) had been entirely silent. The memorialists touched on the special features of the traffic in spirituous liquors. They alluded to the practice of Europeans forcing the natives to allow the importation of drink; to the inferior quality of the spirits sold; its disastrous effects upon semi-civilized races, and the need of repressing the trade wherever practicable. The President of the Conference referred in his reply to the long programme, consisting of difficult and intricate questions affecting slavery, arms, ammunition, and liquors, to be dealt with by the 43 representatives of 17 powers. He anticipated that the enormous tracts, chiefly under the sway of Islam, which at present were untouched, might be saved from the introduc-



tion of drink; and he was hopeful that an improvement was possible, where the traffic has a foothold, by the interdict of a general impost duty upon an equalizing scale all round the coast. The deputation were urged to make public to the uttermost among the nationalities represented at the Conference the legislation adopted, and, ultimately, to keep a vigilant eye on its execution. It is evident from their letters and speeches that the English and Belgian delegates are in warm sympathy with the movement for the repression, if not the total prohibition, of the sale of liquors among the native tribes.

—**The Presbytery of Edinburgh and Indian Missions.** On the mooted question of higher education in India, the report of the Assembly's Foreign Missions Committee was lately submitted to the Presbytery. The Committee was requested to pronounce whether the discontinuance of the current system of higher education was advisable, and whether the cost of maintenance could be reduced. For education in Calcutta a sum of £1,157 was expended, of which £594 represented the outlay on higher instruction and £563 on elementary education. At Madras the expense was £385, of which only £66 was laid out on advanced teaching. Of the Foreign Mission revenue, £18,479, contributed in 1888, the Church at home spent only £660 on higher class training. The recommendation of the General Assembly by the Committee to retain the high schools and colleges in India, was accompanied by valuable suggestions. These referred to the utility of effecting co-operation in this department with sister organizations, of a modification in the scale of fees, of the missionary design of the colleges being emphasized, and of the inculcation of a strong missionary spirit among the teachers. Influential members of the Presbytery cordially sustained the views of the Committee, and adverted in positive terms to the ameli-

orating agency of education, superintended by missionary organizations. It was contended that with more information of the statesmanlike plans which had been inaugurated by Dr. Duff and Dr. Inglis, beneficial results might be traced which exceeded material arithmetical calculations. Dr. Scott eloquently demonstrated that an evangelistic mission must be an educational mission if absolutely successful. To the twofold instrumentality of preaching and teaching, much of the elevation socially, intellectually, and religiously in India, he held, was distinctly attributable. In proportion to its resources, no educationally religious method had excelled that of the Assembly, and to abandon the Hindus in this respect, meant Government teaching, which regarded no religion, or perversion by Roman Catholic missionaries.

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#### May Missionary Anniversaries.

—**Wesleyan Missionary Society.** At the annual gathering May 5th, in Exeter Hall, the best meeting known, according to Dr. Rigg, the report showed receipts amounting to £140,623 and the expenditure £139,814. The actual debt amounts to £6,500. It was stated that the total expenditure on the Indian Missions during the past ten years had increased by £11,000, while the native contributions had more than doubled, being now £17,247.

—**Church Missionary Society.** On the 6th of May the 91st anniversary was attended by a vast audience in London. It appeared from the report that the Society had 297 stations; European missionaries, ordained, 282; lay, 51; ladies, 57; total, 390. Native and Eurasian clergy, 287; native lay and female teachers, 4,210; native Christian adherents (including Catechumens), 187,785; native communicants, 46,520; schools, 1,772; scholars, 72,277 (returns incomplete). Total receipts £260,282, and payments £224,585. A donor who had been interested



in the newspaper reports of the Society gave £5,000.

—**British and Foreign Bible Society.**

The 89th annual gathering was celebrated on the 7th of May, and, as in former years, attracted a crowded assembly. Mr. Spurgeon, Mr. McNeill, Dr. Newman Hall, and other distinguished representatives of the churches attended. The free income of the Society realized £113,773; sale of Scriptures, £98,189; and various channels made the aggregate receipts £212,077, the expenditure amounting to £227,566. Encouraging signs were visible throughout the world, particularly in France, Spain, Germany, Austria, Hungary, Turkey, Egypt, Greece, Persia, European and Asiatic Russia.

—**Baptist Missionary Society.** At the annual *soiree* held in Cannon Street Hotel, the chairman, Sir Francis de Winton, made some noticeable ob-

servations. He thought that there was a tendency to unduly exalt the negro, which only did him harm and the missionary cause no good. More system was wanted in missions, and the natives should be taught the value of labor. He had known several of their missionaries, and could testify to the thoroughly practical manner in which they did their work. Young missionaries were apt to think that they were going to do something very wonderful, that miracles would be worked on their behalf, in consequence of which ordinary precautions were often disregarded. The time seemed to have come when God had decreed that Africa should be subdued by the gospel, but there would be a great struggle between Mohammedanism and Christianity, and this would likely occur on the Congo, or further north.

**Africa.—African Trade.** Mr. Keltie, of the Royal Geographical Society, gives some reliable statistics on this subject. The entire trade of Africa, exports and imports included, he reckons at 85,000,000 to 90,000,000 sterling. Of this some 40,000,000 are to be credited to the countries along the Mediterranean. The West African trade between the Tropics is about 5,000,000. The entire trade of Central Africa is some 15,000,000. The remaining amount must go to South Africa, where trade is increasing at present, it may be said, by leaps and bounds. As an instance, the exports of Cape Colony for last year are reckoned at 9,405,955*l.*, being an increase of more than half a million (673,354*l.*) on the previous year. Of this amount, Transvaal gold stands for 860,945*l.* Of the entire African trade, Mr. Keltie reckons that seven-eighths are derived from one million square miles, the remaining millions not yielding 10,000,000 worth; that is, about a million on an average for each million of square miles. This suggests of what large development African trade is

capable with the progress of population, order and civilization.

—**The strong position Italy** now occupies at Massaua on the Red Sea, its military strength, its alliance with King Menelek, its rising colony at Assab—all inspire the hope that Abyssinia and the Galla country may be speedily opened up to the gospel. The past labors of the C. M. S., since 1830, in these regions are well known. Gobat, Krapf, Isenberg, were among its faithful agents; these were, however, gradually driven out through religious intrigue and the violence of King Theodore. There remain, however, valuable translations, such as those in the Amharic, Tigré and Galla tongues; the last the laborious work of Dr. Krapf. There are still, also, fragments of missions among the Falashas, in the Shoa country, and there is the Swedish Mission at Massaua, etc., which General Gordon so generously supported. The church of Rome is availing itself of the opportunity. It is said that Russia also is to establish a consulate and to send a mission. It is to be hoped that evangelical missions

will not be slow to avail themselves of this open door. An immense region of country opens out, if we include the territories north of the Blue Nile, Shoa, the high regions of the Interior, the Galla country—all that may be embraced under the name Ethiopia. The grand total, it is stated, amounts to 1,141,690 square miles, occupied by numerous races, probably destined to hold a high place in a future civilized Africa.

—**Mr. Mackenzie**, of the British East African Company, and Major Wissman, have agreed upon a joint plan of action to prevent the sale of arms in their respective spheres of administration, with a view to checking slave raids in the Interior. Also, that Mr. Mackenzie has concluded arrangements with the Arab masters on the coast for the redemption of from two to three thousand runaway slaves. Still more welcome is the news that he is framing a license law to prevent the sale of intoxicating liquors within British territory. So long as this latter traffic is unrestrained, no permanent progress, no general development of the country's resources, no civilization worthy of the name, can be expected in Africa. If the utter destruction of the native races, both in body and soul, is to be averted, the "raging Phlegethon" of gin, rum, and gunpowder, which the "white man" is pouring down the rivers of Africa, must be stopped. Only the other day, it is stated, two German vessels discharged at Zanzibar more than seven thousand cases of gin, or some horrible compound so called.

—In the great inner valley of the Congo there is a large extension of operations. There are the American and English Baptist Missions at work, and there is also the Mission of Dr. Guinness. The exploration of the Mobangi by Mr. Grenfell is an important fact. The river is beyond what was understood to be the French boundary eastward, seventeen degrees; but, as with Stanley Pool and the Kwilu, the

French will now have it that the Mobangi is within their limits. In the Lower Congo there is also progress. Vessels now ascend, passing Banana and Boma, to Mataddi, the basis of the railway to Stanley Pool. The laborers here include Vei, Kru, Haussa, Loan-go, the Bangala of the district, who are found the best. It is hoped that the railway may be completed in four years. Its length will be some 180 to 190 miles, and it will cost about a million sterling. Meanwhile there are ox-wagons, and the cost is about 20*l.* per ton, which leaves a good margin for railway profit. Commerce is extending in the Middle Congo; there are three trade steamers plying, and two being completed at Stanley Pool. But the Middle Congo navigation will not be safe so long as the Arabs hold the strategical position of the Stanley Falls. Tippoo Tib, it is plainly seen, is not to be trusted. The Arabs must be dislodged from the position, if the slave trade and slavery in Africa are to be vanquished. At present they can send out marauding expeditions in all directions.

—**Congo Money.** There is now a silver and copper currency, but, except at Boma and Banana, it is of no use for work among the natives. At Banana they have for many years been accustomed to use English silver, and I believe all along the coast its value is well known; but for us to adopt it as things now are would be ruinous. There is as yet so little cash trade and so little competition amongst traders that cash has a very low value. For instance, a certain piece of cloth, or any of the more common articles of trade, would in England cost one dollar; but to buy the same with cash here would cost \$2.25 or \$2.50; and while the traders aim chiefly to develop a barter trade—native produce for European goods—this will remain so.

The native currency from Palabala to Ngombi, say three days and a half on this side of Stanley Pool, is blue glass (chopped) beads. I understand

the bead is made by manufacturing a long tube, six-sided, of blue glass, which is then chopped into irregular lengths, one-fourth to one-eighth of an inch long. A string of about one hundred of these lengths or beads is the standard coin of the people. In the markets one can rarely buy food, etc., with other goods. One must first sell his knives, or cloth, etc., for these blue beads, and thereafter purchase food, etc., with them. Beyond Ngombi the currency is a rod of brass, about twenty inches long and one-eighth of an inch thick. It will no doubt be years ere the people take to a metal (European) currency, such as is being tried by the State, as they will be very slow in believing that one of these silver or copper coins represents so many strings of beads or so many brass rods. Another grave hindrance is the fact that it will be very difficult to get the trading-houses, etc., with the State, to agree to a standard of exchange for coin and native currency.—*Rev. Joseph Clark, Palabala.*

**China.**—**Value of a Single Proclamation of the Gospel.** Dr. Medhurst, in 1835, landed on the island of Lam-yit and left books; in 1863 a native preacher visited that island, and was preaching on the seashore, when two men said: "Come up to the village; we have books that contain the same doctrine; our father charged us before his death to take good care of these books, for by-and-by some one would come to explain them." In six months more than 60 persons were baptized on that island.

The first convert in the Presbyterian church at Yu-yao read a sheet tract posted on the city wall, and not liking the position assigned to Confucius, as compared with the Lord Jesus, took the first opportunity of going to discuss the matter with a native preacher, which issued in his conversion.

The first convert the Lord gave us in Ningpo rose up and testified to his acceptance of the gospel the first time he heard it. He subsequently became a native preacher, and died, I believe, in the service of the United Methodist Free Church.

The oldest native helper in connection with the C. I. M. is Mr. Wong, of

Ho-zi. A native Christian, thrown out of employment for refusing to work on the Lord's day, went on the Monday afternoon to a tea shop to preach the gospel. Mr. Wong there and then accepted it, and after some time returned to his native district to seek the conversion of his family and neighbors, while working on his own farm. After several years of such work, a lady in England, recently deceased, sent him a small sum of money to enable him to hire partial help on his farm, that he might be more free for evangelization. The old man has been preaching the gospel there for 29 years, and for over 20 years has shepherded a little church in his house of 20 or 30 native Christians, the fruit of his labors.

A missionary, not connected with the C. I. M., passing through a city in the north of Kiang-su, preached the gospel there. One of his hearers was much impressed, and obtained a couple of tracts from a native helper. After studying them carefully, he went to the inn where the missionary had stayed to seek further instruction, but found that he had gone. In deep hunger and thirst of soul, after weeks of vain inquiry, he learned that we had an out-station four days' journey to the south. Thither he repaired, and received much instruction, but failed to find rest to his soul. Journeying four days further to the south in search of help, Mr. Tomalin, of the C. I. M., had the joy of being instrumental in his conversion, and he returned to his duties with Christian tracts and books, a rejoicing believer. Before he left that neighborhood he was the means of interesting about a dozen people in the gospel, who subsequently became the members of a native church when one was formed there. Leaving the city, he went to his own native district, where he was greatly used of God, and three or four village churches exist to-day, the outcome of his work in the Lai-gan district of the Gan-hwuy province.

One of the most remarkable helpers we have ever had in Cheh-kiang was a literary man, Mr. Nying, whose conversion was the fruit of a single conversation with Mr. Stevenson. Eternity only will show all the fruit of that man's conversion. One of the most devoted native pastors we have in Shan-si received his first leading to the truth through a gospel given him by a man who procured it from one of our missionaries on the occasion of a solitary visit to the neighborhood.



Time would fail to tell of scores of similar cases which might easily be collected, showing the blessing received through once hearing or through receiving a book. Apart, altogether, from cases of distinct conversion by visits of the kind proposed, the whole Chinese mind is being enlightened, and subjects for thought are suggested that cannot be forgotten, and will surely bear fruit in days to come. The Chinese nation had lost the knowledge of one living, personal God. Without God there can be no true idea of sin, and there is no place for forgiveness and atonement. A single visit may set hundreds of people thinking and talking, and prepare the way for a great work later on, even where no immediate good is apparent. — *J. Hudson Taylor, in China's Millions.*

**France. — French Missions in Africa.** The Paris Society of Evangelical Missions has long been doing excellent work in the great harvest field. Quietly and persistently, since 1822, it has testified for Christ in distant lands where the gospel is unknown. Beginning in South Africa, it has done a work of unique interest among the Basutos. Other regions have also been entered in the true spirit of gospel conquest, and an admirable readiness has ever been shown, on political emergencies arising, to occupy spheres which only Frenchmen could fill. We rejoice to state that the Society is about to send a missionary to take the place of Rev. John Jones, of the L. M. S., who was expelled from Mare, one of the Loyalty Islands.

A peculiar interest attaches to the work of the Society in South Africa, inasmuch as subsequently to the Church of Christ being firmly planted in Basutoland, the people have been taken under British protection. Some years ago there was an English Committee in aid of the general work, and the assistance was gratefully received by the Society; to-day there is not only more acute need for such help, seeing the demands on the Society have greatly increased, but the fitness of things points the desirability of British

Christians doing something on behalf of people who are under the same Imperial rule. An endeavor is at present being made to drive home this fact, with a view to the revival of the defunct Auxiliary Committee.

Recently a meeting in aid was held at the Conference Hall, Mildmay Park. The chair was occupied by Dr. Wardlaw Thompson, of the London Missionary Society, who spoke of what he had seen and heard of the work of the Society in South Africa. The long-continued and successful labors of M. George Casalis in Basutoland, and the brave pioneering work of M. and Mme. Coillard on the Zambesi, were described in the terms of warm admiration they merit. M. A. Boegner, secretary of the Society, told in excellent English the story of the extension of the work, which was begun in great weakness, but with faith in God, and a desire to obey the command to preach the gospel throughout the world. There are in Basutoland 17 stations and 111 out-stations; 5 superior schools, and about 111 primary schools; 190 native workers, 6,543 church members, and 3,332 candidates for membership. Special efforts have been made to render the work self-supporting, but through the increasing poverty of the people since the late war, this is not yet possible. The Roman Catholics are very busy, and the field must not be neglected. M. Boegner pointed out, in conclusion, that the pressing need to-day is a special fund of about £500 or £600 a year to support native evangelization.

Pastor G. Appia followed with a vigorous address. He rejoiced to speak of the enthusiasm of the children of French Protestants in regard to missionary work. M. Coillard's mission is, he said, full of promise. Mlle. Kiener, a Swiss lady, who is about to join the mission party on the Zambesi, was present at the meeting, and was, in earnest prayer, commended to the Lord for protection and blessing in her undertaking.

**Jews.**—The following is quoted from a recent address by Dr. Adolph Saphir: "The attitude of Israel to the person of Jesus himself has become changed, and also to the New Testament, which formerly thousands and thousands would not even touch with their hands, regarding it as an unclean thing. It is most astonishing how many thousands of Jews within the last few years have begun to read that book, and to read it in an attitude of comparative candor. Rabinowitz is a wonderful sign of the times, and the message which, as a Jew, he brings to the Jews, that Jesus is our brother, whom we sold into Egypt, has

awakened a marvelous echo, and although we may not be able to point to many results as far as baptism is concerned, and the organization of such things as appear outwardly and can be registered, yet the amount of interest which has been called forth among the Jews throughout all Europe in the testimony which has been raised by him, clearly shows that there is something special in the present day, that the Jews have entered into a new phase, that the field is prepared, that the hour has come, that it is our duty to go in faith and in love, and bring to them the glad tidings of salvation."

### III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

#### Africa.

LETTER FROM REV. JOHN SCOTT.

*Impolwerie, Natal, South Africa,*

March 12, 1890.

MY DEAR DR. PIERSON:—I have just time to give you a short account of my work on Sabbath, February 23d. After many delays and nearly two years absence, I held a baptismal service at Hlatikulu, one of my distant out-stations. This station, not yet four years in existence, is under the faithful evangelist, Petros Muyabi. I leave you to imagine my feelings when I admitted 50 adults and 61 children to the visible church of Christ. It was a long forenoon's work; in only one case was there a united family, father, mother and children; the majority of the adults were women; in two cases they brought twins, and in each case a third child of three or four years of age. A few years ago *one of the twins would have been smothered*, as that is Zulu custom. In the afternoon, in God's glorious temple, we sat down over 200 professing Christians to remember our dear Saviour; whilst nearly 1,000 heathen or semi-heathen looked on; they were scattered about on the grass. It was impossible to hold the service in doors, as our little church would not hold even the communicants, in fact, it was nearly filled with the candidates for baptism.

We are not without our trials. Satan is making a big fight, and, as usual, trying many methods to hinder our work. The greatest trial that I have met with as yet is the fall into gross sin of one of my evangelists, a man who seemed greatly blessed of God. His case is not concluded yet, but I feel it almost impossible that he can clear himself. Another new foe is the Church of Rome, which is stealing in, seeking to destroy our work.

#### Algiers.

BAPTISM OF A MOHAMMEDAN IN A PRESBYTERIAN CHURCH.

On Sunday, April 27th, an interesting service (writes a correspondent) took place in the Scottish Church at Algiers—the handsome edifice presented to the Presbyterian Church of Scotland by the late Sir Peter Coats. In addition to the regular congregation, a large number of strangers were present, some of them being students of medicine attending the *Ecole de Medicine* in Algiers. There were also present Rev. J. Lowitz, agent of the British and Foreign Bible Society; Rev. Adolphe Goldenberg, missionary to the Jews; the Hon. and Rev. Francis Byng, former chaplain to the House of Commons; Mr. Borel, agent of the M'Al Mission, etc. The occasion of the unusual gathering was the public baptism and reception into the Christian church of Abdel Kader Ould Bouzian, an Arab and Mussulman by birth, and a native of Morocco. He has for the regular course been a student of medicine, has obtained his diploma as a medical practitioner, and has lately been chosen to the post of interne or house surgeon at the Hospital Civil at Mustapha, having been promoted to this office after public examination, in which he was successful over a list of above twenty others—mostly French and other European students. Dr. Bouzian is a tall, intelligent-looking man, seemingly about 26 or 27 years of age, with the tanned skin and large, mellow eyes of the wandering race. He is evidently a man of strong will and determination, and as he stood up before the congregation to answer the questions put to him regarding his belief, his appearance indicated that he fully realized the serious nature of the step he is taking, which will sever him forever from his kindred, and

make him a marked man among the Arab population of Algeria. After a statement regarding the nature and ends of Christian baptism, and the reading of Scripture recording the conversion and baptism of the Ethiopian eunuch, by the Rev. J. Royd, Scottish clergyman, Dr. Bouzian was asked, in French, questions regarding his belief and resolve to live a Christian life, to which he responded in a soft but distinct voice, "*Oui, c'est mon desir.*" He was then publicly baptized, the old test benediction being pronounced in French, and immediately afterwards chanted in English by a choir of ladies. Dr. Bouzian was then solemnly addressed in French by the Rev. J. Lowitz (himself a convert from Judaism to Christianity), and, in accordance with an old French ecclesiastical custom, he was publicly presented with a French Bible in the name of the church. The ceremony was deeply touching and interesting. Many will watch with keen interest the career of this young Arab surgeon, who has resolved to abandon the religion and friends of his early days, and to cast in his lot with the Christian church.

### France.

#### A STRONG APPEAL.

[The Scotch church at Paris is doing a noble work for our Lord, and its value is high above all denominational questions. The editors with pleasure give to the public this appeal in its behalf.—Eps.]

DEAR DR. PIERSON:—The American Church, 21 rue de Berri, Paris, in its history of more than thirty years has justified the wisdom and Christian zeal of its founders and friends. It has fulfilled a most important mission in ministering to the large number of travelers who pass through Paris, and to those who for a longer or shorter period have taken up their residence in this city. This church is vitally related with the Christian churches of the United States. It is their representative and servant; it seeks to care for the welfare of those who are absent from their homes and present in Paris. More than a thousand students in art, literature and other branches of study in this city need its helpful Christian care and sympathy. There is a large field here for its best activity and service. Its position is strategic and most important.

It was established on an evangelical and union basis to be a home to members of various households of faith. Its prosperity and efficiency are measured by the degree of sympathy and co-operation it receives from the home churches. The resources of the church are from weekly Sunday offerings, donations, and pew rentals; the income from these sources has been inadequate for its support and work. The church should have an ample endowment, the annual income of which would

enable it to rent rooms for its Sunday-school, prayer meetings, missionary work, and such appointments for its life and work which every well-organized church in our land possesses.

The needs in Paris present unique and remarkable opportunities for usefulness. This church ought to be made a centre of religious life and activity. It is in close sympathy with the forces which are at work in Paris. We are praying and hoping that some person or persons will give the needed endowment.

The pastor, or the American and Foreign Christian Union, will be very glad to furnish all information concerning our condition, need and plans. In the meantime it is necessary, in order that we may meet our current expenses, that we ask the co-operation of churches and friends in the United States. The following plan has been most helpful to us in the past year. We desire to thank the churches and individuals whose kindness has been so opportune and encouraging. The plan is that individuals and churches rent pews for a term of one or three years.

The name of the party renting the pew will be placed upon it, and the pew will be reserved for the use of the persons or members of the congregations when they visit Paris. The pews contain six sittings, and the rent is \$80 (eighty dollars) per annum. The money may be sent by cheque on local bank by any church treasurer to Mr. Edward Henry, Treasurer of the American Church, 21 rue de Berri. Mr. Henry's address is 10 rue Poisson.

Most cordially and fraternally yours,

EDWARD G. THURBER.

#### PRUDENTIAL COMMITTEE.

William Herrick, F. A. Gaylord, Eugene C. Savidge, Edward Henry, R. S. Waring, Henry Crandall.

#### CHURCH COMMITTEE.

Alex. Donaldson, A. A. Anderson, J. B. Reynolds, C. C. Curran, K. N. Cowdrey, N. K. Gillett.

#### INTERESTING LETTER FROM MISSIONARY CHARLES E. FAITHFULL.

*The Seamen's Rest, Marseille*, April 5, 1890.

DEAR DR. SHERWOOD:—It is Good Friday, and on all public buildings, theatres of course included, and on the ships facing our Mission, flags fly at half mast, a sad but forceful illustration of a religion with a dead Christ. We have hoisted full mast all our bunting, Bethel, English, Norwegian, and Swedish flags, and when asked why, our reply was, we believe in a living God and rejoice to witness to His power and grace.

Taking advantage of the day, I had a special meeting this evening, when seven different nationalities joined, first in French and then in English (the latter is the language most spoken by sailors) in hymns, principally from the well known Sacred Songs and Solos, and then followed two brief pointed addresses from myself on the questions, "*Is it True?*" and if so "*Where*



*am I Drifting?"* An American afterwards expressed his pleasure at having dropped in; he was a civil engineer, and said he had heard Dr. Pierson, who, by-the-bye, we are looking forward to see for a few hours next week. By God's help we have gone forward in this work. Last year showed a considerable increase upon the previous one, over 100 more sailors having lodged in the Rest. We had, however, very serious difficulties to contend with, small pox and typhoid fever having three times visited the Rest; though proving fatal in only one instance, this entailed much expense, and then the serious strikes in the British Isles further complicated matters so that, though friends were as liberal as ever, our receipts fell off, and the year closed with a debt of £80, half of which is, I regret to say, still unpaid.

Another feature of advance is the Temperance Coffee House and Restaurant, that since the alteration of premises and transfer to the ground floor of the Rest, has steadily prospered, though not as yet self-supporting. This very desirable object, however, is kept well in view, and I hope to report its realization ere another year closes. It is a matter for very deep thankfulness, that in this wicked and increasingly intemperate city there is at least one place where spirituous liquors are unknown. The light wine of the country is allowed, however, *at meal times only*. As to our customers, they are "all sorts and conditions of men," and even women, respectable of course, soldiers, sailors, workmen, clerks, even a priest has been patronizing us the last few days (an ex-missionary), and men of all nations. We are often sadly reminded of Babel whilst listening to the varied tongues talked, but we sing "'tis better on before," and Pentecost in its fullness will yet bring these jarring elements once more together.

Still, yet I have to speak of advance. For some years we have been trying to counteract the terrible evil surrounding the sailors in the shape of tailors and tailors' runners, by supplying clothes at a fair price. I have at last decided upon a regular shop where *everything* Jack requires will be obtainable. Just at the very time suitable premises offered, a cheque arrived for the rent until Michaelmas. So I am encouraged to expect my Heavenly Father to send what we require to purchase the stock.

Briefly, then, there has been progress, for which we thank God and take courage. We feel we are eminently *sowers*, but we seek to sow prayerfully and carefully, and fully expect a rich harvest. All my fellow workers at present are heartily and happily one with me. We represent six different nationalities, and speak eight different languages. For all that we need both for personal requirements and for the work, I am cast upon the faithfulness of a Covenant-keeping God, the payments of the sailors for board being the only source of income, and only a small portion, for the sus-

tenance of the Rest with its varied branches of effort for the good of the souls and bodies of men.

The M'All Mission, that I have the privilege of assisting, maintains a steady course, and its able director here, Monsieur Lenoir, is most active in seeking to improve opportunities. Emigrants leaving our port, as well as different classes of men, such as postmen, soldiers, gas men, rag-pickers, have all come in for a share of special attention.

The Mission Interiore has also been at work lately: a series of eight consecutive meetings was held in a large building that was generally well filled with respectful and attentive audiences. Some instances are recorded of conversion, one of whom I had the privilege of dealing with, and many heard, probably for the first time, the gospel in all its purity and simplicity.

An almshouse for aged Protestant men has also just been acquired here, and is mainly due to the energetic, devoted and determined efforts of Pasteur Edouard Monod, one of our council.

Whilst thanking God for all that is thus going forward, one's heart bleeds for the multitudes still unreached, and by the shameless exposé of the corruption and impurity on every hand. Imagine this: An immense placard outside a large music hall announces as a spectacle, "*le Parades et l'enfer*," (Paradise and Hell) and crowds went to see it.

But I fear I have already over-stepped the limits of a letter. Begging a continuance of your sympathy and prayers that are offered for great blessing on the other side.

## Japan.

*Hiroshima, Japan.*

TO THE EDITORS OF THE MISSIONARY REVIEW:

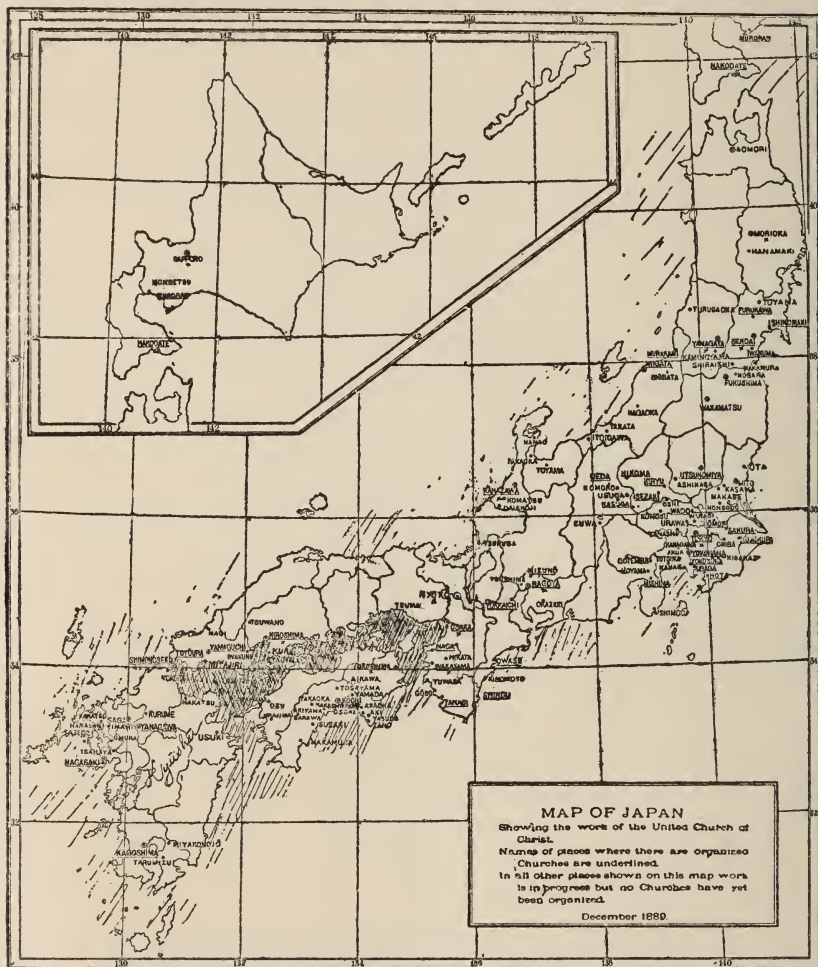
The enclosed Outline Map of Japan I am confident will be of great interest to you. Working at Hiroshima, as I am, I will state how it looks from this standpoint. This map is designed to show the work of the "United Church of Christ in Japan," which now includes all churches connected with the American Presbyterian, Cumberland Presbyterian, Southern Presbyterian, Scotch Presbyterian, Dutch Reformed, and German Reformed.

In January, at the council of missions laboring in connection with this United Church, the following general statistics were presented for 1889: In the United Church the number baptized during the year was more than 1,500; contributions by native churches, 18,071.05 yen (the equivalent of about \$14,100 U. S. gold). The number baptized in connection with all denominations, 5,500; amount contributed by the native Christians of all churches, 53,500 yen (about \$40,000 U. S. gold).

In view of such figures it would seem that Missions do "pay."

By glancing at the map, you will see that while the work of the United Church has a wide reach, there are large blank spaces, especially on the main island between Osaka and Shimonoseki, and on the island of Kyushu. In view of this, last October, at the annual meeting of the Western Japan Mission, which has missionaries located at Osaka, Kanazawa,

The only foreign missionaries in all this region are three men with their wives, and one single lady, of the Presbyterian Mission; two Southern Methodists, and one Episcopalian; these at Hiroshima, with another Episcopalian on the coast to the north of Hiroshima. The location of so many at Hiroshima shows that it is regarded as a



Kyoto, and Hiroshima, the following resolution was passed:

“That we respectfully ask the Board (Presbyterian) to send out, as soon as possible, *at least five new men* to aid in the work of the Mission, in view of the *very pressing need* in the region south and west of Osaka, and in the island of Kyushu.”

In Hiroshima and its immediate vicinity we have considerably more than 100,000 people, and to the west of this point there is a population of three millions.

strategic point. It is a fine centre for evangelistic tours, being in quick communication by steamer with any point on the inland sea, which I have indicated by *crossed lines*.

On account of the Government restrictions with regard to passports we cannot travel with freedom at present; but even if the revision of the treaties do not go into effect, as we had hoped would be the case this month, yet we hope for a modification of present restrictions. We hope then to do more towards filling up these blank spaces.

On this western part of the island Yamaguchi and Shimonoseki rank next. If men were located at Shimonoseki, they might not only work among the people on that extreme lower end of the island, but, by a few hours' journey, reach important points on the coast to the north of Hiroshima, which would take us two days to reach overland.

As to Yamaguchi, not as a centre but in itself considered, perhaps there is not a more promising field in all Japan. The people of Yamaguchi province are counted among the best as to sterling worth. Many of the leaders in Japan to-day are Yamaguchi men. One of the finest schools in the empire is located there. Work among people of such a character will be productive of great results. The Presbyterian Mission, therefore, feels strongly inclined to man this field.

But not less urgent is the call from the island of Kyushu; we are, in fact, inclined to give its claims precedence to all others. Here are 6,500 square miles of territory, with a population of *six millions*, and the only foreign missionaries of the United Church on the whole island are those in connection with the Dutch Reformed Mission at Nagasaki. However, these men are so taken up with school work, that they have little time left for the evangelistic, and besides, Nagasaki is not a good centre for working the island. It is hoped that we may put men in some such location as Kurame, which will probably become a railroad centre, and an excellent base for operations. It seems strange that so important a part of Japan should have been so comparatively overlooked. We feel that we must go up *at once* and possess the land.

Although the names of places on this map seem well to fill up the empire, in reality there are wide spaces between, and though work is established in all these places, in less than one-third are there organized churches—as indicated by the underlining—and in only sixteen are there ordained foreign missionaries. I have indicated these places by a cross (X) under the names.

Of course all this is *only* with reference to the work of the United Church. The American Board work, which ranks next to that of the United Church, is almost entirely educational, and its missionaries are located in some ten different places.

What we are emphasizing is the evangelistic work. As an evidence of this is our just having gone into Kyoto with the purpose to do *purely*

evangelistic work, for though the A. B. C. F. M. have a very large force in this place, among its quarter of a million of people, its missionaries are carrying on scarcely any evangelistic work. The United Church, however, does not undervalue the work of education, as is proven by the Meiji Gakuin, at Tokyo, with its academic and theological departments; smaller schools with these same departments at Nagasaki and Sendai, and still another to be started at Osaka. Also a boys' school at Kanazawa, several girls' schools in the same place; also at Tokyo, Yokohama, Osaka, and elsewhere.

Surely we do not undervalue the educational work, but we feel the great need of *pressing out* into the regions beyond. We need *evangelists* as well as teachers, and so we must have more foreign missionaries to lead in this movement, and to strengthen and counsel the churches already established, for the fields are *white to the harvest*.

Affectionately yours,

FREDERICK S. CURTIS.

Sweden.

[We gladly lay the following brief but earnest request for prayer before our many readers. It is made by an American, working as an evangelist in Stockholm, Sweden—the Rev. Otis L. Leonard. As an earnest of his interest in missions in his native land, and especially in our Student Volunteer movement, he sends us \$16 as a contribution to our Volunteer Fund, besides renewing his subscription to the REVIEW. A similar request, and a liberal gift for the same object, came from him last year.—J. M. S.]

*Request for Prayer.*

DEAR BROTHERS AND SISTERS:—*Pray for Sweden!* God has wonderfully heard prayer since I made my last request, and is sending great revivals in various parts of the land. Hundreds are coming to Christ. Two young converts, who have laid themselves on the Lord's altar, to go to the ends of the earth if He sends them, have been blessed to the conversion of more than one hundred persons in a little country place. Pray that a PENTECOSTAL REVIVAL may extend through the whole land, and that thousands may be saved!

#### IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

Education in Japan.

BY PROF. M. N. WYCKOFF, OF JAPAN.

I presume there are few people anywhere who now think of the Japanese

as uncivilized and uneducated, but it may be a surprise to many to know that much attention has been paid to learning, even from very ancient times.



### EARLY EDUCATION.

Native accounts seem to show that scholars were brought from China and Korea about 300 A. D., to teach members of the Imperial Court. About 675 A. D., a university was established at the capital, with branches in the principal towns of the various provinces. The object of this institution was only to train men for Government service, and not at all to promote general education among all classes of people. This university exerted great influence, and was the parent of many schools which sprung up in different parts of the empire, but it was finally discontinued.

### DECLINE AND REVIVAL.

From about 900 A. D. the interest in learning gradually declined, but in the year 1603 A. D., Tokugawa Ieyasu, the founder of the dynasty of Shoguns, which lasted till 1869, encouraged education, and Government schools were founded not only in Yedo, but also in the chief towns of the principal daimyos.

These schools were designed only for the sons of military retainers, but girls and children of the common people had opportunities of studying in private schools, or under private teachers, and many availed themselves of these advantages sufficiently to be able to read and write the simpler forms of the language, and to cast up accounts.

### MODERN EDUCATION.

During the later years of the Shogunate, the influence of the Dutch language and learning was plainly perceptible, but it was not till after the overthrow of the Shogun and the restoration of the emperor to power, that the present system of education was inaugurated.

The Department of Education, organized in 1871, has established a course of instruction which requires schools of three grades. These are: 1, Primary schools; 2, Middle schools, or academies; 3, Great schools, or universities. These are open to people of all classes, and it is the object of the

Government to make education general.

Primary schools are found in all towns and large villages, and are attended by both boys and girls. The studies are reading, writing, arithmetic, history, geography and moral precepts. The course extends over a period of eight years, and pupils who have completed it in a satisfactory manner are eligible for admission to the middle school.

Middle schools have a five years' course of study, including, besides the subjects begun in the primary school, physical geography, algebra, geometry, botany, physics, chemistry, English as the principal foreign language, and German or French as a secondary foreign language. Middle schools are found in all the cities and large towns. Some of them have an advanced course extending over two years. They are called "Higher Middle Schools," and their graduates are eligible for admission to the university. They correspond to our colleges, but resemble rather the German gymnasia. Five of these gymnasia are under the direct control of the Educational Department, and are located in Tokyo, Kyoto, Kanazawa, Kagoshima and Sendai.

Of great schools there are three, viz.: 1. The Imperial University, in Tokyo, established and controlled by the Department of Education. 2. The Keiogijiku, an outgrowth of the school of Mr. Fukuzawa, controlled by a private company. The foreign professors in this institution were selected by Mr. Knapp of the Unitarian Mission. They are all Unitarians, but claim that their religious views have nothing to do with their work as professors. 3. The Doshisha, established by the American Board Mission, and depending upon that mission for its staff of foreign professors. This institution owes much of its success to the labors of Rev. Joseph Niishima, whose recent death is a great loss to the whole Christian church in Japan.

Besides the three kinds of schools already mentioned, there are special schools, such as normal, professional, agricultural, commercial and industrial schools and kindergartens. Private schools of any kind may be established upon receiving the consent of the proper authorities. There are many such schools, among them being all the schools of the various missions working in Japan. The statistics for 1889 show 142 mission schools, with 10,791 pupils.

#### PRESENT DANGERS.

From what has already been said it will be perceived that school work in Japan is well advanced, and it would seem that progress and growth on these lines are all that can be desired; but the foremost native educators are to-day bemoaning the fact that, although the schools are undeniably better in most respects than any that have preceded them the conduct of students has greatly deteriorated. In an address delivered by Dr. Kinoshita, in October, 1888, to the students of the First Higher Middle School, occur these words:

"It is a regrettable fact that society generally seems to have lost the guiding principles of conduct, and one is not particularly surprised at seeing the rude, disorderly, and even mean manners of the present day. People simply call them 'students' manners,' a hateful but appropriate term. The present Japan is in a transition period—she is not what she was—while the new order of things is not yet settled, and you [students] are surrounded by those who have no feeling of self-respect, and whose manners are, to say the least, disorderly. In contrast with European countries, where the feeling of self-respect and the observance of social duties and the rules of etiquette are due to education at home, our country at the present day is in an unfortunate position."

Many of the best men of the day are impressed in the same way as Dr. Kinoshita, and are earnestly seeking a remedy for this state of things, which is serious, though not surprising.

In the old education, reverence for

parents and superiors, and obedience to them, were the corner-stones. These ideas were kept constantly before the minds of the young, both at home and at schools. The flood of new knowledge from the West has re-arranged the methods and teachings of the schools, and largely destroyed the co-operation of school and home, for most of the present generation of parents are unable to follow their children in the new paths of learning, and many have ceased trying to do so. In this way parental influence has lost much of its power.

This loss of reverence is in itself a serious matter; but, when added to disregard of authority we find even boys figuring as political agitators, we meet with a positive danger. It may not seem credible, but to-day there is probably no more difficult problem confronting the statesmen of Japan than the question of dealing with student politicians.

Some remedy must be found. What shall it be? is the cry on all sides. Some educators advise that moral teaching be emphasized in the schools, but that can produce little effect, unless supplemented by home training, and made real by being revealed in human lives. Others are looking towards Christianity as a possible key to the solution of this problem, and we believe they will not be disappointed. In a paper on "Educational Needs of Japanese Students," read before the Tokyo Teachers' Association in 1885, when the loss of good manners had not yet attracted much attention, I used the following words, which I believe to be just as pertinent to-day:

"So far I have considered education merely as an instrument, and have endeavored to show how it may be made most effective; but we must not forget the uses to which the instrument may be applied. The surgeon's knife is most fitted for its proper uses when it is made of the best steel and has the keenest edge, but these very excellences make it the more dangerous in improper hands. Education is a keen and powerful instrument, but

it may be the weapon of the evil as well as of the good. With the studies already mentioned we must, therefore, combine moral teaching, in order that our pupils may have their faculties not only developed, but developed in right directions; that they may be not only 'wise as serpents,' but also 'harmless as doves.' Our work in this direction should be founded upon the Bible. All that is best of morals is found there. I neither say nor think that the Bible should be our only textbook, but whatever books or methods we use, our teachings should agree with Bible teachings. Nor, in my opinion, can we do better than to follow the Bible plan. If I read my Bible aright, its greatest aim is to lead men everywhere to know and trust Christ. Knowing Christ and trusting Him brings us salvation, and we learn to love Him as our Saviour. Knowing Christ and trusting Him, we know and love the Father who sent Him. Knowing and loving Christ and the Father, we strive to be like them, and in this effort we are not left unaided, for the Holy Spirit is given 'to guide us into all the truth'—not true knowledge alone, but true living also.

"This is God's plan, and we cannot improve upon it. We may wear ourselves out in trying to spread human opinions of right conduct, and accomplish little, but by this plan we have only to hold up Christ, and God does the rest. Christ Himself said, 'And I, if I be lifted up, will draw all men unto me.' Let us hold Him up before our pupils."

Such is part of the training that is being given in all our mission schools, and I need not tell that such teaching is bearing good fruit. God's word does not "return unto Him void." And this kind of teaching is not confined to mission schools. Many missionaries and Y. M. C. A. workers are engaged in teaching in Government and private schools, and while not allowed to use the Bible in their regular school work, they have abundant opportunities in Bible classes, and by their daily living, to make Christ known, and they are making Him known. The *Japan Mail*, of September 20, 1889, says:

"The educational work of this country, as far as concerns foreigners, is rapidly being monopolized by missionaries. From missionary sources it is possible to obtain youths ex-

cellently educated, and offering the highest guarantees of character and competence, who are willing to discharge the duties of teaching for salaries quite inadequate to compensate laymen."

I need not dwell upon the importance of this fact as related to the moral education of the rising generation.

Any sketch of education in Japan would be incomplete without notice of what is being done for the girls.

Advanced education for females is a growth of the last twenty years, but it has been taken up heartily and pushed with vigor in both Government and private schools; indeed, there are some who think it has been excessive. The missions are not backward in this important work, and in our girls' schools are being trained future mothers who will be able to supplement the training of the school with wise and sound home training and influence. With Christian teachers and Christian mothers, we shall probably find to-day's problem far on the way to a satisfactory solution.

*New Brunswick, N. J.*

#### Mechanic Missionaries.

BY HENRY E. BROWN, SECRETARY  
INTERNATIONAL COMMITTEE OF  
Y. M. C. A., OBERLIN, OHIO.

Friends of missions have learned four great lessons during the present century, viz.:

1. *Native missionaries* are necessary to the most rapid opening and permanent development of mission fields.

2. *Schools* are absolutely essential.

3. *Physicians* can reach some hearts and open the way to some classes otherwise inaccessible.

4. *Home churches* are prospered in their local work in proportion to their gifts of men and money to missions.

One more lesson remains as a complement to the work of the century, to which the Divine finger seems to point distinctly, and for which the other lessons have prepared the way, viz.: The preparation and use of mechanical missionaries. In order to secure important testimony in re-



gard to this question, the following letter was recently sent to forty-nine Mission Boards of this country. From the twenty-four replies already received, all the definite answers are collected and given in italics after their respective questions.

#### LETTER.

There is an extensive movement to establish one or more Christian, un-denominational schools of technology, to fit men to become teachers of the trades and first-class mechanics, and at the same time to enlist and prepare them for personal work in winning souls.

The plan includes an effort, through Christian Colleges and Young Men's Christian Associations in great cities, to show young men of character and culture, who have mechanical ability, the large opportunities they would have for work for Christ in connection with the trades.

I am gathering statistics and opinions from many sources showing the importance of such a school.

I write you in common with other Mission Boards to ask:

1. Do you believe that good mechanics and mechanical teachers, who are interested in and prepared for doing personal work for souls, would be especially helpful in connection with missionary operations?

*65 per cent., yes. 35 per cent., in some fields.*

2. Would Christian mechanical missionaries, who would support themselves as mechanics, manufacturers, or teachers of the trades, be of material aid in gaining access to mission peoples, and in developing among them Christian institutions?

*65 per cent., yes. 35 per cent., scattering.*

3. Would it be an advantage to home churches to call on them to develop young men for such service?

*61 per cent., yes. 20 per cent., scattering.*

4. Could some ordinary missionaries wisely spend a little time at such a school before going to their missions?

*70 per cent., yes. 30 per cent., to a limited extent.*

5. Would some simple outfit of machinery and tools, as foot-power lathes, blacksmith outfits, or small engines, such as might be made in a school of technology, be helpful in mission fields?

*77 per cent., yes. 23 per cent., sometimes.*

6. Would some wealthy men probably

become interested in missions through such a practical effort?

*70 per cent., yes. 30 per cent., possibly.*

The large per cent. of affirmative answers, and the favorable nature of nearly all the remainder, indicate a remarkable readiness for the movement.

#### LAY MEMBERS.

The great problem, humanly speaking, in evangelizing the world, is the question of the general and effective use of all classes of church members. Great progress is already made in this direction, at home and abroad, as Zenana Missions, Young Men's Christian Associations, and Young People's Societies of Christian Endeavor amply testify.

The work by lay members which is safest, and most profitable, and capable of largest extension, is that done for others of the same craft. If such work is to be done extensively and wisely, suitable men from some class must be selected, who shall be carefully trained and directed in this work. Mechanics comprise one of the best classes with which to promote this lay effort in mission fields.

The medical missionary has proved a success. "Livingstone Memorial Medical Missionary Training Institution," of Edinburgh, together with its medical missions in India and Damascus, is doing a noble inter-denominational work in fitting English and native Christians to become physicians of both soul and body. The demand for mechanical missionaries will surely be as great, for it provides for the well rather than the sick.

#### KINDS OF WORK.

1. To superintend the erection of buildings, and provide the material comforts of the missions.

2. To teach the skilled labor departments of mission schools, which might wisely be multiplied in many mission fields.

3. To build factories and shops, and aid in developing the material resources of mission countries, thus providing opportunities for self-support,

and means of higher civilization for students in the schools, and for the communities to which they go after leaving school. It is unreasonable to expect Christian churches to best illustrate the power of the gospel to elevate men, while their members live in hovels, and cultivate the soil without tools or machinery. Railway and telegraph, saw-mill and machine-shop, are essential to the rapid evolution of a Christian people. These agencies are sure to come ere long to every nation on earth which is not already supplied with them. If they are controlled by men of consecration and prayer, who are more anxious to win souls than dollars, they will greatly hasten the kingdom of Christ; but in the hands of mere seekers after gain, they seriously complicate the situation. Sooner or later Christianity will be tested by its civilizing agencies. If Christians, on the average, have better homes and more of the real comforts of life than adherents of other religions, then will Christianity be appreciated, and Christians will secure a controlling influence.

#### KIND OF MEN NEEDED.

1. *Consecrated.* Many men are church members and highly respected in their communities, who yet lack the consecration necessary to highest usefulness in this field. A desire to forsake all that interferes with winning souls, and do, be, or become whatever would best promote this service, must be characteristic of the successful mechanical missionary.

2. *Apt with tools.* Some men seem to be "cut out" for mechanics. It frequently happens that one boy in a family is "always making something." His deepest interest and best service are in the shop. An ambitious, though misguided, mother tries to make a preacher of him. Pity the church that employs him! He may be very anxious to do good, but what a mistake his choice of vocation! And what a blessing to him would be a

means of preparation for spiritual work in the shops.

3. *Well balanced.* Mistakes are easier made than corrected. The delicate service required of the mechanical missionary cannot be rendered by mere enthusiasts, or by those who are "carried about with every wind of doctrine."

#### PREPARATION REQUIRED.

1. *Culture.* It is impossible for one to accomplish most in this direction without a good education. While a full college course is not absolutely essential, it is of vast service. One of the greatest mistakes now made in technological training is the small amount of previous education required. Culture is especially important to one who would combine mechanical ability adequate to an undeveloped country with spiritual power sufficient to undeveloped minds.

2. *Knowledge of trades.* If general culture is important, a thorough knowledge of the elements of several trades is demanded. To be a good mechanic is not sufficient. One must know the principles that underlie his trade. He must also possess a fair knowledge of the several related trades, which together make up the group to which his particular trade belongs. If he would be a good carpenter in a mission field, he should also know something of architecture, of bricklaying and stonecutting; if a machinist, he must be familiar with pattern-making and the foundry.

3. *Theory and practice in personal work for souls.* The better education a man has, whether in books or tools, the less willing is he to do anything poorly; therefore, the educated mechanic will be likely to excuse himself from spiritual work if he is not prepared to do it well. Hence, training-class drill, including study of the Bible with reference to inquirers, and actual work in winning men, must be a part of his education.

#### HOW SECURED.

1. *Suitable men* for this service are

scattered throughout our churches and colleges. They can easily be gathered in large numbers whenever provision is made for their training. The recent enlisting of young men in Kansas and Minnesota for mission work, without even awaiting any human call, or securing any financial support, testifies a rapid increase in zeal for missions. 5,000 college students lately pledged to go as missionaries, if wanted, is still a stronger testimony. Many of these men would doubtless make good mechanics, and would show their faith by their works in learning a trade before going to a foreign field, thus preparing to become self-supporting missionaries, if God calls to such service.

2. *Adequate preparation* for the work proposed can be rapidly secured in a school provided for this special purpose. It is not necessary that such a school limit its students to those expecting to enter a foreign field. Home missionaries are wanted in our shops and skilled labor schools, who possess the same consecration, character and training that are necessary to success abroad. The course of study should be similar to those of the best ordinary schools of technology; but should include, as electives, some other branches, as printing, brick and stone work, plastering, steam-fitting and work in sheet metals.

Provision should also be made for the training-class and its personal work among the unconverted each week. In this way the student will not only learn how to deal with men, but he will find whether he has special interest in such work, without incurring the expense of a foreign trip. No man is fit for foreign work who cannot succeed at home.

#### RESULTS EXPECTED.

1. *Home churches* will receive great benefit in developing men for this work, just as in furnishing men for ordinary mission work. It will be a glad day for Christ's kingdom when pastors shall urge the need of Christian mechanics, and parents shall watch

for and encourage mechanical ability in their boys, for the sake of missions.

2. *Mission fields* which secure the aid of suitable mechanics in the mission, and in adjacent shops and factories, will make safer and more rapid progress, sooner reach self-support, and enjoy more home comforts, than had been possible without such aid.

Some countries will welcome the missionary that brings better tools and machinery, though at first caring nothing for Christian doctrine. It is impossible to foretell all the ways in which the Holy Spirit will use this new agency. Only one thing is important—that we see the door opening, and enter in, ready, and hoping to know and do to-morrow what had not been possible to-day.

#### Religion in China.

POLYTHEISM; PANTHEISM; ATHEISM.

BY REV. ARTHUR H. SMITH, P'ANG CHIA CHIANG, CHINA.\*

Volumes have been written upon the religions of China, and upon the religious ideas of the Chinese. Confucianism is now well understood, and both Buddhism and Taoism have been so thoroughly explored that it is hard to believe that anything of first-rate importance is to be discovered. At least one more book upon this topic, however, remains to be composed, or rather to be compiled, namely, a Chinese Mythological Dictionary. Such a work should contain an account of all the principal divinities actually worshiped by the Chinese, with authentic historical notices of such as are historical, together with a record of the steps by which many of them have been promoted in the Chinese pantheon, until, like Kun Ti, the god of war, from very humble beginnings they have become "adjuvant of heaven." The number of such divinities would probably be seen to be very much less than is ordinarily supposed. Some of them would

\* *Chinese Characteristics* is the title of a volume soon to be issued, probably simultaneously in England and America. The author, Rev. Arthur H. Smith, has very kindly given us permission to use such part of the advance sheets as we please in the REVIEW. We are bewildered to make choice of a topic out of the many which are dealt with in the work. To those who know the author, we cannot commend the book by anticipation better than to say that in treating of "*Chinese Characteristics*" the author has lost none of his own.—J. T. G.



be perceived to be of purely local importance, and others to be practically national in their influence. Some of them would be found to have been continuously worshiped for more than a millenium, while others have been recently evolved from the ranks of ordinary humanity. Such a manual would prove to be of the highest interest both to the casual traveler, who wished to get an idea of Chinese religious worship as it exists in fact, as distinguished from the theory, and also to the more or less permanent resident, who is often confused by the heterogeneous, if not contradictory, phenomena of worship in China.

Into the disputed questions connected with the religion of the Chinese we have no intention to enter in any manner whatsoever. Whether the Chinese ever did have a knowledge of one true God is indeed a point of considerable interest. Those who have examined most critically the classical writings of the Chinese assure us that the weight of scholarship is upon the side of the affirmative. By others who have a claim to an independent judgment this proposition is altogether denied. To us it seems to be of very much less practical concern than some would make it, and for our present purposes the question may be altogether ignored. What concerns us in our present inquiry is neither a historical nor a theoretical matter, but a practical; to wit, What is the relation which exists between the Chinese and their divinities? In speaking of the disregard of foundations on the part of the Chinese, we have already adverted to the singular mixture by which the same individual is at once a Confucianist, a Buddhist, and a Taoist, and with no sense of incongruity. It is in some cases not difficult to trace the stages by which the heroes and worthies of antiquity from being honored came to be commemorated, and from being merely commemorated came to be worshiped. All the gods of China may be said to have been dead men, and by the rite of ancestral worship it may be affirmed that in a sense all the dead men of China are gods. Temples are constantly erected, by the consent of the emperor, to men who while living have in various ways distinguished themselves. It is impossible to say that any one of these men may not in the slow evolution of ages rise to the highest place among the national divinities. There can be no doubt whatever that as a nation the Chinese are polytheistic.

That there is a tendency in man

towards the worship of nature is a mere truism. The recognition of irresistible and unknown forces leads to their personification and to external acts of adoration, based upon the supposition that these forces are sentient. Thus temples to the gods of wind, thunder, etc., abound. In China the north star is an object of constant worship. There are temples to the sun and to the moon in Peking, in connection with the imperial worship, but in some regions the worship of the sun is a regular act of routine on the part of the people in general, on a day in the second month, which they are pleased to designate as his "birthday." Early in the morning the villagers go to the east to meet the sun, and in the evening they go about towards the west to escort him on his way. This ends the worship of the sun for a year. An exceedingly common manifestation of this nature-worship is in the reverence for trees, which in some provinces (as for example in north-western Honan) is so exceedingly common, that one may pass hundreds of trees of all sizes each of them hung with bannerets, indicating that it is the abode of some spirit. Even when there is no external symbol of worship the superstition exists in full force. If a fine old tree is seen standing in front of a wretched hovel, it is morally certain that the owner of the tree dare not cut it down, on account of the divinity within. It is often supposed that the emperor is the only individual in the empire who has the prerogative of worshipping heaven. The very singular and interesting ceremonies which are performed in the Temple of Heaven by the emperor in person are no doubt unique. But it would be news to the people of China as a whole that they do not and must not worship heaven and earth each for themselves. The houses often have a small shrine in the front wall facing the south, and in some regions this is called the shrine to heaven and earth. Multitudes of Chinese will testify that the only act of religious worship which they ever perform (aside from ancestral rites) is a prostration and an offering to heaven and earth on the first and fifteenth of each moon, or in some cases on the beginning of each new year. No prayer is uttered, and after a time the offering is removed, and, as in other cases, eaten. What is it that at such times the people worship? Sometimes they affirm that the object of worship is "heaven and earth." Sometimes they say that it is "heaven," and again they call it "old man of the

sky" (*lao t'ien yeh*). The latter term often leads to an impression that the Chinese do have a real perception of a personal deity. But when it is ascertained that this supposed "person" is frequently matched by another called "grandmother earth" (*ti mu nai nai*) the value of the inference is open to serious question. The word "heaven" is often used in the Chinese classics in such a way as to convey the idea of personality and will. But it is likewise employed in a manner which suggests very little of either, and when we read in the commentary that "heaven is a principle," we feel that the vagueness of the term is at its maximum. To this ambiguity in classical use corresponds the looseness of meaning given to it in every-day life. The man who has been worshipping heaven, upon being pressed to know what he means by "heaven," will frequently reply that it is the blue expanse above. His worship is therefore in harmony with that of him who worships the powers of nature, either individually or collectively. His creed may be described in Emersonian phrase as "one with the blowing clover and the falling rain." In other words, he is a pantheist. *This lack of any definite sense of personality is a fatal flaw in the Chinese worship of "heaven."*

The polytheism and pantheism of the lower classes of Chinese are matched in the upper classes, by what appears to be pure atheism. Upon this point we are not prepared to speak with the same confidence, as in regard to the prevalence of polytheism and pantheism, for the reason that opportunities for a satisfactory estimate of what the condition of mind of the relatively higher classes of China really is, have not fallen to our lot. But from the testimony of those who know most on this point, from the abundant surface indications, and from antecedent probability, we have no difficulty in concluding that there never was on this earth a body of educated and cultivated men so thoroughly agnostic and atheistic as the mass of Confucian scholars. The phrase "antecedent probability" refers to the known influence which has been exerted over the *literati* of China by the materialistic commentators of the Sung dynasty. The influence of Chu Hsi, the learned expounder of the Chinese Classics, has been so overwhelming, that to question any of his views has long been regarded as heresy. The effect has been to overlay the teachings of the classics with an inter-

pretation which is not only materialistic, but which, so far as we understand it, is totally atheistic. After the Yellow river emerges from the mountains of Shansi and Shensi, it continues its way for hundreds of miles to the sea. In successive ages it has taken many different routes, ranging through six or seven degrees of latitude, from the mouth of the Yangtzekiang, to that of the Peiho. But wherever it has flowed it has carried ruin, and has left behind it a barren waste of sand. Not unlike this has been the materialistic current introduced by the commentators of the Sung dynasty into the stream of Chinese thought, a current which having flowed unchecked for seven centuries, has left behind it a moral waste of atheistic sand, incapable of supporting the spiritual life of a nation. Taoism has degenerated into a system of incantations against evil spirits. It has largely borrowed from Buddhism, to supplement its own innate deficiencies. Buddhism was itself introduced to provide for those inherent wants in the nature of man which Confucianism did little or nothing to satisfy. Each of these forms of instruction has been greatly modified by the others, and as at present found in China, they may be likened to three serpents. The first serpent swallowed the second up to its head, beyond which it could not go. The second serpent in like manner swallowed the third to the same extent. But the third serpent having a mouth of indefinite capacity, reached around and finding the tail of the first, also swallowed this serpent up to its head, leaving only three heads visible, and an exceedingly intimate union between all three of the bodies. Buddhism swallowed Taoism, Taoism swallowed Confucianism, but at last the latter swallowed both Buddhism and Taoism together, and thus "the three religions are one!" The practical relation of the Chinese to their "three religions" may be illustrated by the relations of an Anglo-Saxon to the materials of which his language is composed. "Saxon and Norman and Dane are we," but even were it possible to determine our remote origin, the choice of our words would not be influenced to the smallest degree by the extent to which we may happen to have Saxon or Norman blood in our veins. Our selection of words will be determined by our mental habits, and by the use to which we wish to put the words. The scholar will use many Latin words, with liberal admixture of the Norman, while the farmer will use mostly plain Saxon terms. But in



either case the Saxon is the base, to which the other stocks are but additions. In China Confucianism is the base, and all Chinese are Confucian, as all English are Saxons. To what extent Buddhist or Taoist ideas, phraseology and practices may be superimposed upon this base, will be determined by circumstances. But to the Chinese there is no more incongruity or contradiction in the combination of the "three religions" in one ceremony than there is to our thought in the interweaving of words of diverse national origin in the same sentence.

It is always difficult to make a Chinese perceive that two forms of belief are mutually exclusive. He knows nothing about logical contradictions, and cares even less. He has learned by instinct the art of reconciling propositions which are inherently irreconcilable, by violently affirming each of them, paying no heed whatever to their mutual relations. He is thus prepared by all his intellectual training to allow the most incongruous forms of belief to unite, as fluids mingle by endosmosis and exosmosis. He has carried "intellectual hospitality" to the point of logical suicide, but he does not know it, and cannot be made to understand it, when he is told.

Two results of this mechanical union of creeds are very noteworthy. The first is the violence done to the innate instinct of order, an instinct for which the Chinese are especially distinguished, which is conspicuously displayed in the elaborate machinery of the carefully graded ranks of officials, from the first to the ninth, each marked by its own badge, and having its own special limitations. Something analogous to this might certainly have been looked for in the Chinese pantheon, but nothing of the sort is found. It is vain to inquire of a Chinese which divinity is supposed to be the greater, Yü Huang or Buddha. Even in the "Temples-to-all-the-gods" the order is merely arbitrary and accidental, subject to constant variations. There is no regular gradation of authority in the spirit world of the Chi-

nese, but such utter confusion as if found on earth would be equivalent to chronic anarchy.

Another significant result of the union of all beliefs in China, is the debasement of man's moral nature to the lowest level found in any of the creeds. All the lofty maxims of Confucianism have been wholly ineffective in guarding the Confucianists from fear of the goblins and devils which figure so largely in Taoism. Wealthy merchants and learned scholars are not ashamed to be seen on the two days of the month set apart for that purpose, worshipping the fox, the weasel, the hedgehog, the snake, and the rat, all of which in printed placards are styled "Their Excellencies," and are thought to have an important effect on human destiny. It is not many years since the most prominent statesman in China fell on his knees before a water-snake which some one had been pleased to represent as an embodiment of Lung Wang, the god of floods, himself supposed to be the incarnation of an official of a former dynasty, whose success in dealing with brimming rivers was held to be miraculous. This Lung Wang is generally regarded as the rain-god, in regions adjacent to water-ways, but at a little distance in the interior, the god of war, Kuan Ti, is much more likely to be worshiped for the same purpose; but sometimes both are supplanted by the Kuan Yin P'u Sa, or goddess of mercy. To a Chinese this does not seem at all irrational, for his mind is free from all presumptions as to the unity of nature, and it is very hard for him to appreciate the absurdity, even when it is demonstrated to him. In connection with these prayers for rain, another curious and most significant fact has often been brought to our notice. In the famous Chinese novel called the "Travels to the West," one of the principal characters was originally a monkey hatched from a stone, and by slow degrees of evolution developed into a man. In some places this imaginary being is worshiped as a rain god, to the exclusion of both Lung Wang and Kuan Ti.

## V.—THE MONTHLY CONCERT OF MISSIONS.

BY SECRETARY F. F. ELLINWOOD, D.D.

### A Plea for the Senecas.

The people of the State of New York are again brought face to face with an effort to deprive the Indians within its bounds of a portion of their

inheritance. A bill which was before the last Legislature proposed to abolish all tribal relations still existing among the Indians, and to carry out a division of lands in severalty. The land so



divided was to be rendered inalienable for a given period, and steps were to be taken to extinguish those reversionary claims of the Ogden Land Company, which have so long stood in the way of all schemes to deprive the Indians of their lands. It was represented or implied that a majority of the Indians were in favor of such a division.

It cannot be denied that some advantages would be secured by such a step, provided the consent of the majority of the Indians should be freely given, and provided that only the undivided farm lands should be included. But the reasons for such a measure do not apply to the leased lands which lie adjacent to large towns.

Some cogent objections have been raised against the bill which did not at first appear upon its face. It provided that certain lands in and around Salamanca, and other villages on the Alleghany Reservation, should be sold immediately, and it has been suspected that just here was the real secret inspiration of the whole movement.

Pending the discussions in the Legislature, a letter was published which divulged the purpose of interested parties to secure the destruction of the leases by which the village lands on the Alleghany Reservation are held, and to secure a fee simple—in other words, to get possession of the most valuable lands. It was asserted that Buffalo had done the same thing with the Reservation of Buffalo Creek and why should not the citizens of other towns have the same privilege?

The time has come when the people of New York have a duty to perform in the interest of common justice and humanity. They should know the truth in this matter as between the conflicting statements. A few considerations should be borne in mind:

1. There is in the case of the New York Indians no such demand of the public welfare calling for a breaking up of the reservations as are alleged

to exist in the Indian Territory or among the Sioux. There are no vast tracts of unimproved land which block the progress of railroads and other public improvements. The Tonawanda Reservation would, if divided in severalty, afford only about seventeen acres per capita to the tribe now occupying it. On the Cataraugus Reservation the allotment would be still less. The truth is that the New York Indians have already been so pressed and crowded by the white man through every species of fraud, that they have but a very scanty provision. Why take away the little that is left?

2. It is proposed to break up the tribal relation by force. The enforcement of the laws of the State and the abrogation of all tribal laws in conflict therewith would be entirely just and proper, but to break up the tribal relation as a guild would be tyranny. The Senecas have as good a right to perpetuate their chieftainship and their old customs as the Irish Catholics have to parade the streets on St. Patrick's day; or the Odd Fellows or the Masons to hold their secret sessions and perpetuate their orders.

3. The Tonawandas and the Tuscaroras have purchased their lands and could no more be compelled to give up their joint tenure than a real estate syndicate in Salamanca or in the suburbs of Buffalo. It would be a strange procedure to undertake to raise the Indians to citizenship by an act of the Legislature which should violate every right which a citizen is supposed to possess.

The Tonawandas, in a treaty of 1857, paid the Ogden Company in cash for all the land which they now possess, and not at any trivial rate, but at a maximum price of \$20 per acre. A supplement to the treaty allowed even a higher price to the Company in certain cases.

4. The land in and around the villages on the Alleghany Reservation constitutes the chief and only adequate provision of the Seneca Indians, and

it is this that certain interested parties are now trying to secure through Legislative action.

We are being told repeatedly in these times, that farming is so poor an industry that even the white man can scarcely obtain a livelihood on a farm of average size; how then is the Indian to be supported on a much smaller tract, and husbanded in Indian style?

The Salamanca leases will all be needed as a supplemental resource. The people of the State should hold them as sacred as those of the Sailors' Snug Harbor in New York. It may be very undesirable to hold property under a perpetual lease. It is doubtless felt to be so by many occupants of the vast properties of Columbia College; but who thinks of appealing to the Legislature to compel a sale of those properties at nominal rates? In how many instances are such property rights maintained without even a question! Have the Indians, whose tenure is the oldest and clearest of all, no rights under similar circumstances?

5. The people of New York should at least consult their own interest, if they are not impelled to act upon conscience and a sense of right. To allow the Indians to be pauperized that a few individuals may be enriched, is to place burdens on the public treasury for years to come. If the Cataraugus Indians had been broken up as a tribe forty years ago and the fee of their lands been placed in individual hands, the adjacent counties would long since have been burdened with taxes for the maintenance of hundreds of paupers of every description. This must be so in all cases in which Indians are thrust into "civilization" before they are prepared for it; but especially so where evil contact with white men is so close as in Western New York.

The public mind should be awakened to serious apprehension by the fact that there has scarcely been a treaty or land purchase relating to the New York Indians within the present century that was honest and equitable.

We of the Eastern and Middle States have been ready to criticise many of the schemes which have disgraced the far West, and which are not wholly unknown even now; but it may be well to consider our own history in this respect.

A single sketch will illustrate the methods which were pursued with the Indians of the Alleghany, Cataraugus and Tonawanda Indians fifty years ago. Up to that time the Indians had held a tract known as the Buffalo Creek Reservation, lying in what is now a suburb of Buffalo, and is worth millions of dollars. But in 1838 a treaty was there formed whose purpose was to gain possession of all the Indian lands in Western New York. It was negotiated by Ransom H. Gillett, Commissioner of the United States; but the parties in whose interest it was done were Messrs. Ogden and Fellows, or the Ogden Company. Under the guise of a "whereas," the preamble to the treaty recited that the Six Nations "had become convinced that their true interest must lead them to seek a new home among their red brethren in the West." This was untrue, as the sequel will show.

There had been a previous treaty, which gave to them certain lands around Green Bay. By this new treaty those lands were to revert to the United States Government in exchange for a large tract in Kansas, where all the Western New York Indians were to be located.

The so-called treaty, with some questionable signatures of the Indians, was submitted to the Senate in the June following. After sundry amendments, it was ratified with the proviso "that the same should be of no binding effect, and it should not be understood that the Senate had assented to any of the contracts made in connection with it until the same and the amendments added should be submitted, and fully and fairly explained by a Commissioner of the United States to each of such tribes or bands,

separately assembled in council, and they have given their full and voluntary consent thereto." The requirement that the signatures should be given in open council was disregarded. Many were secured in private and by questionable means.

In 1840, the President, in transmitting the treaty to the Senate, said in his message: "No advance toward obtaining the consent of the Senecas to the amended treaty in council was made, nor can a majority of them in council now be obtained. The provision of a resolution of the Senate, June 11, 1838, requiring the assent of each of the tribes to be given in council, has not been complied with as it respects the Seneca tribe, and furthermore, *that improper means have been employed to gain the assent of the Seneca chiefs, there is every reason to believe.*" Notwithstanding all this, the Senate shortly after ratified the treaty, and the President proclaimed it.

In an early dispute relating to the respective jurisdictions of New York and Massachusetts over the lands of the Six Nations, it had been agreed that Massachusetts should have a right of protest against any unjust alienation of titles held by the Indians. The Senecas, availing themselves of this agreement, now memorialized Massachusetts for protection on the ground that of their ninety-one chiefs a majority had not signed at all; that a part of those who had signed were not chiefs; that some of the names were forged; that some of the chiefs had been bribed by the Ogden Company, and that the contracts for bribes had been in writing and were in their custody; and that while the resolution of the Senate had required that the signatures of the chiefs should be given in open council, only sixteen had been so given. The President, the Chairman of the Committee on Indian Affairs, Governor Everett, of Massachusetts, Governor Seward, of New York, a committee of the General Assembly of Massachusetts, and the

Society of Friends, all expressed the opinion that improper means had been brought to bear to secure the assent of the Senecas to the treaty. Meanwhile the Tonnawandas presented a statement that only one of their chiefs had signed the so-called treaty, and that he lived off the Reservation. "Still," says the report of the special committee of the New York Legislature of 1888, "with what must have been a full knowledge of all the facts, the Senate ratified the treaty, by the casting vote of the Vice-President, both Senators from New York, one of whom was Silas Wright, voting in its favor, and President Van Buren proclaimed it."

But the Society of Friends, whose philanthropy does not tire so easily as that of most other peoples, still contended for justice and humanity. They appealed to Daniel Webster and others, but were told that a resort to the courts would be useless, because "they would not undertake to go back of a ratified treaty." Yet in how many scores and even hundreds of cases have treaties, and even just and regular treaties, been overthrown when it was for the interest of the white man to set them aside?

Mr. Webster advised a compromise, which was finally made. By its terms the Indians were permitted to remain in the State and to hold a possessory right to the farm lands of Cataraugus and Alleghany Reservations, while the Ogden Company gained the rich prize of the reservation in the suburbs of Buffalo.

This history, which is abundantly verified by Governmental documents, should fill every citizen of the State with shame, and stir him to a firm resolve that this work of spoliation shall go no further.

I have shown that so far as farm lands are concerned there is nothing left to excite the cupidity of white men, unless there be a purpose to rob the Indians of their all and send them adrift. The movements now on foot



must, therefore, either be influenced by a disinterested desire to benefit the Indians by compelling them to divide their lands against their will, or by the expectation that somebody else will be benefitted by the sale of village lots.

What should be done?

1. The laws of the State should be extended to these Indians as to all other classes, and should overbear all tribal laws so far as there is conflict and no farther.

2. It would be desirable by amicable means to secure a full and inalienable possession of a proper amount of land for all who desire it and for no others. Those who prefer a tribal partnership or syndicate, as giving a more permanent tenure, should be allowed to have it.

3. The leases of valuable lands now maintained as a resource for the tribes should be left undisturbed both for the good of the Indians and for the protection of the public treasury from the burdens of wholesale pauperism.

4. The public should cultivate an intelligent interest in these Indians, and should watch with jealous care all legislation which concerns them.

5. All possible effort should be put forth to raise the lowest of them to the intellectual and moral estate of the highest. There is every encouragement to such effort.

The Tuscaroras show a larger per cent. of church members than any equal rural community of white people in the State. Mr. John Habberton has shown in the columns of the *New York Herald* that they are orderly and law-abiding, and that they bring no disgrace upon our average civilization.

Among the Senecas, in the Presbyterian churches alone there are about 300 communicants; 47 have been added this year—a gain of more than 15 per cent. This is a higher ratio than could be shown by the Synod of New York.

### The Japanese on the Pacific Coast.

The Japanese in California, mostly in and around San Francisco, are now variously estimated at from two to three thousand. More than half are of those who have received Christian baptism in Japan.

A more interesting and promising class could scarcely be found. No better field for missionary labor exists on any continent; the churches and Young Men's Christian Associations in this country should be fully awake to the opportunity. These young men represent the most vigorous element in the Japanese churches. Very largely they are of the higher middle class, and the very fact that they have crossed the ocean for study or for practical knowledge of business is proof of their energy and enterprise. Shall they be met with cordial Christian fellowship, and strengthened for future usefulness in their native land—for they intend to return—or shall their Christian faith and their high expectations be shocked by indifference and neglect?

Unfortunately the complaint is frequently made that they are disappointed in their hopes, that their ideal of American Christianity is dissipated, that the worldliness of the churches and their practical indifference to the spread of the gospel, give rise to grave misgivings.

It is easy to see that such disappointments may often result in a similar indifference and even apostacy from the faith, whereas a cordial reception with faithful effort and encouragement might confirm these men and fit them to go back to Japan as earnest Christian laborers. They are nearly all young men, and as so large a proportion of them are already Christians, it ought to be easy to foster such a prevailing Christian sentiment among them as should bring them all or nearly all to Christ.

Some of the missionary organizations, as the Methodist and the Presbyterian Boards, are in some degree showing their appreciation of the

rare promise of this work, and vigorous Japanese churches have been formed. But there is a fine field for the supplemental effort of the churches in San Francisco, in fellowship and sympathy, in every form of encouragement and help. These young men are by no means inclined to be unduly dependent. The Japanese Presbyterian Church, which numbers only sixty-five members, has contributed \$1,174 during the year, besides subscribing \$800 toward the erection of a chapel. The Methodist Church is equally active and self-reliant. In both missions Young Men's Christian Associations have been formed with memberships much more numerous than those of the churches.

The following account, quoted from a letter of Rev. A. J. Kerr, of San Francisco, reveals the character of some of these men:

"A recent steamer carried back to Japan one of our elders, Dr. Kawakami. He is in some respects a very noteworthy man. In 1876, when only seventeen years of age, he took part in Maebara rebellion against the Japanese government. He was arrested and imprisoned, but on the overthrow of the revolt he was released. The purpose of the rebellion was to exclude

foreigners and western civilization, and, in particular, the Christian religion, from Japan. When he saw that the new order of things was to prevail he began to prepare for it. He studied 'foreign medicine' in Tokyo, and was admitted to practice in 1882.

"In the spring of 1885 he came to San Francisco for the double purpose of learning English and pursuing an advanced course in medicine. He was invited to the Presbyterian Mission, where he found many of his countrymen in circumstances similar to his own. Dr. Sturge, of the Mission, gave him special instruction during the day, and Mrs. Sturge taught him in the evenings.

"He was converted, and united with the church by baptism and confession of his faith. He subsequently entered the medical department of the State University, where he remained two years. He opened an office for practice on one of the principal streets, where, during certain hours each week, he gave free medical treatment to the poor of his countrymen.

"About a year ago he was elected to the eldership of the church, in which capacity he served till his departure for Japan. Before leaving he asked for a letter of dismissal, that he might unite with a Presbyterian church in Tokyo, and he particularly requested that I would give him a letter to *one of the small churches where he would find plenty to do.*"

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### An "Extra-Cent-a-Day Band."

[We give below a letter from a gentleman filling a high position in one of the leading banks of Boston, who is deeply interested in missions, and after giving much thought to the subject, has devised and put in operation in the church to which he belongs a plan for securing *special* aid to advance the cause. The plan is simple, feasible, easily worked, and affords the possibility of grand results. Its immediate success in Newton Centre is the prophecy of success wherever it is wisely and efficiently carried out. We heartily commend the scheme to all our ministers and churches. Never was there greater need than now to increase largely our missionary receipts.—J. M. S.]

#### EXTRA-CENT-A-DAY BANDS.

TO THE EDITOR OF THE MISSIONARY REVIEW OF THE WORLD:—In view of the many present splendid opportunities and pressing needs for mission

work, and in remembrance of the Lord's command to preach the gospel to every creature, an Extra-Cent-a-Day Band was formed at the church with which the writer is connected—the Congregational, Newton Centre, Mass.—at the missionary concert in November last. Our members give one extra cent a day for missionary purposes. We started with about 40 members, and have now 111. We shall give in a year, with our present membership, \$405.15, which will practically all be extra. We did not wish to interfere with other ways of giving, and therefore we give but an extra *cent*, and simple ways were suggested for saving that small amount. Our band has but one officer, a treasurer (though the addition of a president would give the organization

more form), who reminds the members monthly of their dues by means of small envelopes printed:

WILL M \_\_\_\_\_

PLEASE HAND \_\_\_\_\_ TO M \_\_\_\_\_

*In this Envelope.*

### EXTRA-CENT-A-DAY BAND.

To \_\_\_\_\_

A few members, however, pay without any reminders. A small book is kept by the treasurer, containing the members' names, with space after each for entry of payments. We give one-half of our contributions to the foreign work, through our American Board, and one-half to the work in our own land, through the several home missionary societies. One hundred dollars—one-half of our money for the foreign work—will be applied to build a school house and to support a teacher for one year at Kumbhari, India. Rev. Chas. Harding, of Sholapur, India, has long regarded Kumbhari as an important place to occupy, but his repeated applications for an appropriation for that purpose have not been granted, solely for lack of funds. Now, through our little band, this long-desired work is already under way. This is one specimen of what we hope to do in foreign fields, and in the home land as well.

One extra cent a day seems insignificant, but thirteen million Protestant evangelical Christians in the United States giving at that rate, would add \$47,450,000 a year to the missionary treasuries, the total amount contributed at present being about \$6,000,000.

Since our band was formed another has started at Auburndale, and still another at Groton, Mass., and we believe that such bands may be formed in all the churches of our land. Such bands, doing but half their fullest work, would furnish means sufficient to more than quadruple the entire present missionary activities of all the Protestant evangelical churches of the United States.

Almost 1900 years have gone since the great commission fell from the Master's lips. Let the Church, followers and representatives of Him whose earthly life was a mission to a lost world, resolve that ere this century closes the story of the Saviour shall indeed be proclaimed to every creature. That will make our age sublime!

With Extra-Cent-a-Day Bands everywhere doing their fullest work, supplementing the present ordinary missionary contributions, the ways and means would be amply provided, and we may be sure that the Lord of the harvest would raise up laborers in abundance.

I have pondered the Extra-Cent-a-Day Band idea for many months, and have come to believe in it enthusiastically. It is simple and practicable, within the means of almost every one, greatly needed, and fraught with prodigious possibilities!

Let Christ's followers of every name form such bands everywhere. I hope to hear of very many, and will gladly render such help as I can to all who will address me. S. F. WILKINS.

*Newton Centre, Mass.*

### "Shall Islam Rule Africa?"

This is the startling title of a paper by Rev. Lemuel C. Barnes, Newton Centre, Mass., read before the Ministers' Conference of Boston, and published by a Committee of the Conference, who "express their high appreciation of the writer's earnestness, candor, and thorough diligence in investigation, and heartily commend his work to the candid consideration of Christian men everywhere."

The paper is a notable one in some respects. It is written by one who has carefully studied the problem, and understands the present condition and tendency of the African situation. It is written with candor, looking fairly at all sides of the question, and duly estimating the various factors which enter into the significant question he asks. His statements as to the growth



and extent of Islam in Africa and elsewhere are bold and startling. They are too general and sweeping to be at once accepted as facts. He divides the continent into two nearly equal portions, the northern and the southern. "The *northern half* has been attached to the Arabian prophet; all its roads lead to Mecca." It consists of three zones: North Africa, the Sahara, and the Soudan, with an estimated population of 18,123,846; 2,500,000, and 83,800,000 respectively. "These three zones, which contain considerably more than half the population of the continent, are thoroughly Islamic." "The whole northern half of Africa is as thoroughly Islamic as Turkey or Persia, if not more so." On the basis of the estimated total population of the northern lobe of the continent "its Moslem population is over rather than under 75,000,000," while the strength of Christianity is only "35,777" souls; including "Romanists less than half a million western Christians." The writer states also that Islam has made large advances in the *southern half* of the continent.

We have not space to follow him in the details. "In a word," he says, "the northern lobe of Africa is covered by Islam, with mere traces of Paganism and touches of Christianity. The southern wing of Africa is covered by Paganism, with a considerable area of Islam in the north, and a considerable area of Christianity in the south." "Islam has rendered void the Christianity that once reigned from the Pillars of Hercules to the Indian Ocean; and going beyond, has, century by century, pushed its way across the Sahara, throughout the Soudan and down the east coast, until more than half the continent is in its grasp. The grasp to-day is as fresh, warm and greedy as ever."

The writer next discusses "what have been some of the great elements of the religious strength and weakness of Islam and Christianity during the centuries of their paralleled history,"

and finally considers "the radical difference between Christianity and Islam," and "some special conditions of the conflict between Islam and Christianity in Africa."

Dark as the picture is made to appear, there is still solid ground for hope that Islam will never rule Africa. Africa, in the marvellous providence of God, is now pushed to the front, and is destined in the near future to be the arena of a sharp and decisive conflict between Islam and Christianity. In this conflict Islam will be shorn of many of the elements of its past success; while Christianity will possess new and powerful auxiliaries.

The sword and the slave trade have been the right arm of Islam, but the days of their dominance in Africa are numbered. Although the most difficult and stubborn of all false religions to subdue, Islam cannot, we believe, withstand Christianity in a fair fight. Now after 1,200 years of contact, for the first time Islam and Christianity are to meet face to face for a trial of faith on an open, fair, broad field. For the first time it is to be mainly a trial of *moral* strength.

The European nations, which have planted their authority and civilization in the centre of Africa, and have gone there to stay, will not long leave Islam to propagate itself by sword and the slave trade as in the past. The Congo Free State—the very garden of the continent—is already guaranteed religious liberty. These two religions span the continent. If Islam move southward it will be because it has *moral* power for conquest, which we know it does not possess and never did.

Surely, when the Mohammedan power in Europe is crumbling to pieces; when no Mohammedan empire or people anywhere is rising into significant position or influence, and when the leading Protestant powers of Europe are running a sharp race for the possession of African territory, and the extension of Christian civilization over the best portions of the

Dark Continent, it is not the time to fear that Islam will rout or check Christianity and "rule" that vast continent, which is evidently destined to figure conspicuously in the future history of mankind, if we interpret aright the wonderful series of providences which has opened it up to view, and fixed the attention of the whole civilized world upon it, and enlisted, as never before, the combined forces of Christendom for the redemption and elevation of a degraded people.—J. M. S.

### The Origin of Zenana Work.

[Understanding from Mrs. Armstrong, of Burmah, that Mrs. Elizabeth Sale, of Rockmount, Helensburgh, Scotland, could give information of the earliest movement in this direction, I wrote to her, and received the following reply. It will be of great interest to all who are interested in woman's work for woman.—A. T. P.]

"As soon as I knew enough of the language to make myself understood I began going into the villages among the women of India, in 1852. In 1856 I got first an entrance into a Zenana proper. In 1858 I began work in Calcutta, and worked more than a year in my first house before I got any one to take anything out of my hand. It was very difficult to get one of the ladies to look at a book, as they feared being made widows if they desired to know anything of the outside world. As soon as some little bits of work were finished—a little pair of shoes and a bit of canvas work—I had them make up, which so delighted the husbands and brothers, that the 'wonderful work' was taken to other houses, when invitations came to teach there also. The needle work had to be made the *bribe* to induce the women to learn to read. I had then been so far blessed, that the ladies in three Zenanas were daily hearing the Scriptures read, and some had so far broken through their fears that they were learning to read.

"In 1860 my husband was ordered to Europe, when I heard of the arrival of Mrs. Mullens and her daughters. I

wrote to her of this opening, when she came and was introduced to the ladies of the three Zenanas. And from that time the work spread rapidly. Now there is no need of *work* as a *bribe* to learn to read; so anxious are the ladies in the Zenanas for instruction that where we have one female missionary we ought to have a hundred, and would if the Christian Church were alive to its responsibilities.

"Excuse this hurried reply.

"I am yours in the best bonds,

"ELIZABETH SALE."

—We have received a copy of a letter addressed to the Corresponding Secretaries of the American and Hawaiian Boards of Missions, and of the American Bible Society, from the Rev. Hiram Bingham, of Honolulu, announcing the completion of the translation of the Old Testament into the language of the Gilbert Islanders.

Seventeen years ago he and his wife, who ably assists him in his work, rejoiced in the completion and publication of the New Testament. And now, after more than thirty-one years from the beginning, he is able to announce the completion of the entire Bible. We congratulate this beloved missionary that, with the valuable assistance of Mrs. Bingham, "a born linguist," he has finished the long and arduous work. It will be an enduring monument of patient and heroic work done for Christ. And we congratulate the Boards under whose auspices the translation has been made, and the American Bible Society which is to print it, "for a people now emerging from heathenism, and of whom not a few are waiting in eagerness for a complete Bible."—J. M. S.

—We have received the printed address made by Rev. J. T. Stevens before the Presbytery of Athens, Ga., entitled, "The Gospel can, and ought to be preached to the whole Heathen, Jewish and Mohammedan world in the next ten years." So far as the "ought" is concerned, it is undoubtedly true; and it "ought" to have been done *ten centuries* ago, and many more. But the "can," considered in the light of actual practical accomplishment, we more than question. We doubt the wisdom of fixing on a *brief definite period* for the world's



evangelization. It is a tremendous work, the full import of which it is impossible for a finite mind fully to take in. It is not a mathematical problem that a dexterous play of figures will solve. Let us give the facts, the arguments, the motives, and press and reiterate them with all possible force and urgency and faithfulness, but let us not presume to assign a period within which the whole world "can" be evangelized. The appeal of our brother, so far as facts, statements, and array of motives go, is excellent, and cannot fail to quicken the blood of any Christian who will read it.—J. M. S.

### Death of Alexander Mackay of Uganda.

The Church Missionary Society has sustained an almost irreparable loss in the death of this heroic missionary. He has labored fourteen years in Central Africa, and his brave continuance at his post, when others retired, and when difficulties and dangers thickened around him, has won for him much well-deserved esteem from all who can appreciate faith and Christian courage.

It was when the news of the assassination of Mr. Shergold Smith and Mr. O'Neill on the Victoria Nyanza reached him, near the coast, that he pushed on to Rubaga, reaching Mtesa's capital in December, 1878. Uganda became his home from that time till he was driven out by the enmity of the Arab traders nine years later. Even then he only retired to the south end of the Great Lake, where he has now fallen asleep. He has carried his life in his hand all these years, and has seen colleague after colleague either carried off by death or obliged to retire from the field. No one could read Mr. Mackay's letters in the *Church Missionary Intelligencer* without seeing that he was, over and above his missionary devotion, a natural genius. His translation of the Scriptures into the tongue of Uganda, his mechanical contrivances, his marvellous tact and soundness of judgment, his calm courage at the court of Mwanga—all marked him out as a man of extraordinary power and devotion. He was born in 1850 in the Free Church manse of Rhyndie, his father, the Rev. A. Mackay, LL.D., being the Free Church minister there. Mr. Stanley speaks of him in the most enthusiastic terms, classing him with Livingstone and Moffat. The *Christian Missionary Intelligencer* for May has a deeply interesting sketch of him.—J. M. S.

### The Soudan Missionary Movement.

There sailed from this port a few days since three young missionaries, F. M. Gates, Warren Harris, and Charles Helmick, for the Soudan, Africa. They are a part of that heroic band of Kansas young men, who, under the powerful appeals of Dr. Grat-tan Guinness, resolved to establish a mission in that vast unoccupied region of the Dark Continent without the backing of any society, trusting implicitly in God and his promises. They were business men, several of them prominent officers of Young Men's Christian Associations. One of their number, Mr. Kingman, had gone in advance to locate the mission, and had written to them to come on. They took with them implements for farming and house building, and expect to spend their lives there. They express unbounded confidence in the Providential supply of their needs. Some will question the wisdom of their method, but all must admire their heroic and self-sacrificing spirit. Others will follow as soon as they have finished their series of missionary meetings, which have been productive of much good.

Mr. Kingman went by way of England, at the invitation of Mr. Graham Wilmot-Brooke, of England, who has traveled extensively in the Soudan, and was about to leave again for that country, and he kindly invited the Kansas missionaries for the Soudan to have one of their number meet him in England and sail with him. Our associate, Dr. Pierson, was present at the farewell meeting, in Exeter Hall, London, given to the Wilmot-Brooke party, and made the Consecrating Prayer. Mr. Kingman joined this party at Liverpool, and took ship with them for Africa. During the voyage out he had ample opportunity for conference with Mr. Brooke, and other members of the party, and so, on his arrival, was soon able to give the needed information to his fellow-workers in regard to their outfit, etc.

The agent of the steamship company by whose line Mr. Kingman sailed sent this telegram: "To-day has seen, in the departure of Kingman for the Soudan, the beginning of what is going to be the greatest missionary movement of this century. God bless it, and the West where it started. Keep believing." And adds Mr. Walton: "And so the Soudan missionary movement is no longer something talked of, but is now something *real*. Praise the Lord!"—J. M. S.

\* See our June issue, pages 473-73.



## VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

**Africa.—King Mwanga.** Uganda is one of the most powerful of African kingdoms, and the conversion of its king to enlightened views, and his restoration to power by the aid of Christians whom he had so cruelly persecuted, are events of no small importance to the cause of missions and of civilization in Central Africa. From a cruel enemy he has become a warm friend, so that he now sends to the Protestant and Catholic missionaries south of Victoria Nyanza, begging them to return to their work in his kingdom. "You will be at liberty to do whatever you like," says he. "Do not imagine that Mwanga will become bad again. If you find me bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice." It is also reported that the English have completed a treaty with Mwanga, by which Uganda comes under the suzerainty of Great Britain. Still another report affirms that Mwanga has been defeated and dethroned. It is impossible to tell at present how much truth there may be in these rumors.

—**The Brussels Conference.** The results will not be fully known till the Powers have severally ratified its action. The report of the Maritime Committee is a long document, and shows that all difficulties have been surmounted, and an agreement has been concluded on every point. If the recommendations of the committee be adopted, the repression of the slave trade by sea will be regulated henceforth by a complete code which respects the views of the various Powers, and at the same time forms a code, the efficacy of which cannot fail to make itself felt. According to *L'Afrique*, all trade caravans, before starting from the coast, must give a deposit to be forfeited if they trade in slaves. Arms are not to be taken into the interior; and even on the coast, guns and powder will be under close supervision. Slaves found in any caravan or ship will, if possible, be liberated and restored to their own country.

—**A large quantity of intoxicants** is being imported by the Germans into their East Africa territory. Great care is taken to prevent this being brought into the English sphere. The English are beginning to see the baleful effects of this trade in rum, and are restricting it. But they have not yet much to boast of. It should be said, however, to the great honor of the African Lakes Company, that they absolutely refuse to have any share in the sale of intoxicants to the natives. The British South African Company is also working in co-operation with the African Lakes Company.

—**A German traveler, Dr. Meyer,** has lately

made the first complete ascent of Mount Kilima Njaro, in East Africa, and finds it almost 20,000 feet high. A graphic account appears in the Royal Geographical Society's *Proceedings* for March. This is the mountain that was discovered by our missionary, Rebmann, on May 11, 1848; and his letter, announcing the discovery, was printed in the very first number of the *Church Missionary Intelligencer*, 1849. The scientific world and the *Athenæum* laughed at a poor missionary finding a snow-capped mountain under the Equator. But Rebmann merely replied, "I was brought up in Switzerland, and I ought to know a snow-clad peak when I see one." That discovery was the first event in the history of modern Central African exploration.

—**The acceptance of the Italian Protectorate** by the King of Abyssinia is reckoned as affording much hope for missionary work in the valley of the Nile.

—**Along the valley of the Nile, from Alexandria** to the first cataract, there are seventy mission stations, and seventy Sunday-schools, numbering 4,017 scholars, while the boarding and day schools have over 5,000 pupils.

—**There are, in connection with the Presbyterian Board of Foreign Missions,** nine churches in the Gaboon and Corisco Missions, with 1,090 communicants enrolled, of whom 163 were added during the past year.

—**The London Missionary Society** has received news from its missionaries at the south end of Lake Tanganyika. They have been in great peril from the Arabs, and in great straits for provisions and cloths for barter purposes and wages, but the worst is thought to be now over.

—**Stanley says** that during his recent African expedition he came across a new and interesting race of blacks, the Wanoumas, who are absolutely European in type, and very intelligent. They appeared to be descendants of the ancient Ethiopians, who settled in some way not known to him in Equatorial Africa. These people never intermingled with the aboriginal races, but kept their blood intact, considering the ordinary negroes beneath them.

—**Rev. Alfred Robert Tucker** has been consecrated at Westminster as Bishop of Equatorial Africa, to succeed Bishop Parker, deceased, who succeeded Bishop Hannington, who was assassinated.

—**The Congo.** Mr. Grenfell, of the English Baptist Society, reports that they are expecting to open a new station at Lulanga, some 150 miles northeast from Lokolele. The officials of the Congo Free State desire the Society to make much greater advances up the river to Ukoto, some 400 miles, where the Arabs have as yet obtained no foothold. It is evident that

the authorities of the Free State are desirous to aid missionary societies in all possible ways so that a barrier may be made against the Arabs. Mr. Grenfell says that if the railroad between Stanley Pool and tidewater were only built, the Arabs would find their vocation gone. He affirms that a railroad could do much more than could an army. The work at Balolo station is most promising. People listen attentively, and express much surprise over the teachings of the Bible. For instance, they cannot see why God should object to their stealing one from another. But Mr. Grenfell says, that though they acknowledge that the Commandments are good, "they are not yet prepared to accept the awkward restrictions their adoption would entail."—*Missionary Herald*.

—The following list gives statistics of the various Protestant missions working on the Congo:

Baptist Missionary Society, established 1878: In the field, 24; on furlough, 7; studying medicine, 1; transferred to other missions, 3; in home work, 2; \*left the mission, 4; dead, 25. Total, 66.

American Baptist Missionary Union, established 1878: In the field, 23; on furlough, 9; studying medicine, 1; in other foreign missions, 7; in home mission work, 8; \*left the mission, 5; dead, 18. Total, 71.

Simson's (New York) Mission, established 1884: In the field, 3; \*left the mission, 5; dead, 1. Total, 9.

Swedish Mission, established 1886: In the field, 10; on furlough, 3; dead, 3. Total, 16.

Bishop Taylor's Congo Mission, established 1886: In the field, 11; helping other missions, 2; \*left the mission, 11; dead, 7. Total, 31.

The Congo-Balolo Mission, consisting of 11 members, is not included in this list, as it has only recently been established.

N. B. Those going home by April mail are included above as "on furlough."—*Missionary notes from the Congo*.

**England.**—The British and Foreign Bible Society has, during the eighty-one years of its history, issued from its London Depository alone, 29,000,000 complete copies of God's word, 32,000,000 Testaments, and nearly 12,000,000 portions of the Bible; a total of 73,000,000, or nearly 1,000,000 a year, or enough to furnish every twentieth inhabitant of the globe! Truly England's noblest cathedral is her great Bible Society.

**Formosa.**—A Rapid Conquest. Sometimes the conquest of Christianity in foreign fields is quite rapid. Dr. Mackay, the distinguished missionary on the island of Formosa, off the coast of China, writes: "Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter towards any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly; but of the persecutions, trials and woes, of the sleepless nights; of the traveling barefoot, drenched with wet; of the nights in

ox stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain-tops and by the sea-side, of the visits in a savage country, among the aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. To God alone be all the praise, honor and glory. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native Christians largely aid them."

**Greece.**—Mr. T. R. Sampson, an intelligent missionary at Salonica, admits that the call for laborers in Greece is not so urgent as in China or Japan, but says that there is now an opportunity in Macedonia, Epirus and Asia Minor such as never has existed before, and may not exist there long, should Russia or Austria come in. The work can be done only by Americans, for they are not mixed up with politics abroad, nor embarrassed by State establishments at home. The rest of the world is open to Christians of all nations alike, but in this part of Europe the circumstances particularly favor those who come from the western world.

**India.**—The Disintegration of Hinduism. Thus the work goes on, and has been going on for seventy years, now with a larger staff and now with a less, but with an ever-increasing volume and with results which still in a great part await the future to declare them. This work among the lower classes is not so conspicuous in its results as that which is carried on among the higher. It is not pulling down the pinnacles of the Hindu temples, but it is disintegrating their foundations. At Sár Nâth, near Benares, is a huge Buddhist tope of brickwork, through which antiquarian investigators have driven a single tunnel just at the ground level. The mighty mass stands all unshaken by that. But one by one the bricks are loosening where they are exposed, and by and by the whole structure will collapse. We are driving tunnels in all directions through the mass of Hinduism. The lower classes are being permeated by the dissolving element of Christian truth, and the mortar of ignorance and superstition is being picked out from the joints of the caste system. Even if the higher classes were untouched, the work in and around Calcutta could not fail to tell at last.—*Christian Missionary Intelligencer*.

—A new sect, called the Arya Somaj, is attracting considerable attention in Northwestern India. Its purpose is to oppose Christianity by restoring the worship taught in the ancient Vedas. An orphanage and school have been established in Bareilly by the sect, which is probably the first effort ever made by the natives of India to provide a home for the care of helpless and neglected

\* Many of these are connected with *Mission work at home*.



children. The attempt is undoubtedly inspired by the successful efforts of missionaries in this direction, and is intended to keep the children of Hindu parents from falling into Christian hands.

—In politics, in religion, and in religious and moral and social development, we have entered, or are entering, upon a new era of transformation under the quickening influence of the West; and it is the highest glory of the missionary that he has contributed no small share to this upheaval of a nation of 250,000,000.—*The Hindu of India.*

—There are 10,000 licensed opium shops in the British territories in India. The opium habit is increasing rapidly.

—Rev. E. P. Thwing, Ph. D., of Brooklyn, N. Y., has recently traveled 4,500 miles in India. He says that 8,000 entries are yearly made in the official catalogue of vernacular and English works, issued mainly by Hindus, and on religion more than on any theme. "But Buddhist theosophy will never tear Christianity in tatters." Dr. Thwing has been absent from home six months, and has traveled 20,000 miles. After the Shanghai Conference, in May, he expects to remain till July in Japan. Mrs. Thwing is on her third missionary tour among the heathen villages, 120 miles southwest of Canton.

—As India is engrossing at the present time so much of the attention of the Church, some figures relating to its people and their religion may be useful. In March, 1888, the population of British India, including the Protectorates and Feudatories, was reckoned by the Government at 269,000,000. It is calculated that there are about two millions of Christians in India, counting Roman Catholics, Protestants, and adherents of what are known as the Eastern Churches. To the Romish Church about a million adherents are assigned; to the Syrian, Armenian, and Greek Churches about 300,000; to the Church of England, 360,000; to the Presbyterian Churches, 20,000; and to other Protestant communions, 158,000. There are still 106,000,000 men and 111,000,000 women who can neither read nor write. The languages spoken are 100.

**Japan.**—The first Protestant missionary landed in 1854; the first baptism took place in 1865; the first church was organized in 1872. Now there are 28 missionary societies at work, with a force of 443, male and female foreign missionaries, 142 native ordained missionaries, 257 native helpers, 8 colporteurs and 70 Bible women. There are 396 stations and out-stations, 92 of the churches are self-supporting, and 157 partly so, with a total membership of 25,514, whose gifts, for all purposes, in 1888, amounted to \$48,340.93. The Sunday-schools number 295, with 16,634 scholars in attendance. There are 14 theological schools, with 287 students, and 9,698 have been gathered into the missionary day

schools. The translation of the New Testament was not completed until 1880, and the whole Bible at the beginning of 1888. A few months later one society had distributed over 100,000 copies of the complete Bible, and, previously, more than twice that number of the various parts. No less than 575 daily and weekly newspapers, and 111 scientific periodicals are printed in Japan. There is also a good system of postal and telegraph service, with extensive lines of railway in course of construction. They manufacture their own locomotives and steamships, while last year's imports with the United States from Japan amounted to \$16,000,000 in value.

**Madagascar.**—The Chronicle of the Ladies Missionary Society contains an interesting account of the opening of a new church in Antranobiriky, Madagascar, on Christmas Day. One of the principal pastors from Antananarivo came with letters from the Queen and Prime Minister—the former containing 10l. Services were continued with great success for several days.

**Scotland.**—The Free Church of Scotland have received the following interesting items of news from their missions on Lake Nyassa: Dr. Laws reports the baptism of 32 converts at Bandawè. Dr. Elmslie records the application of the two first wild 'Ngoni for baptism. (2) Her Majesty's Consul, Mr. Johnston, F. L. S., having hoisted the British flag at the north end of the Lake—the missionaries, after 13 years' heroic exposure to danger, are now under some form of British protection against the Portuguese and Arabs. (3) The Rev. A. C. Murray, with Mr. Vlok, evangelist, has founded the first station of "the Dutch section of the Livingstonia Mission" at Chewerè's, fifty miles west of Lake Nyassa. This will constitute their central 'Ngoni Mission, as Dr. Elmslie's is North 'Ngoni, and Dr. Henry's is South 'Ngoni. (4) Dr. Henry sends an account of wonderful medical missionary work among South 'Ngoni of Chikusè's country.

**Sweden.**—A new Mission.—The Church Missionary Intelligencer reports that a Swedish expedition has been organized to proceed to Victoria Nyanza, with the intention of forming stations between that lake and Lake Tanganyika, for the purpose of co-operating in the suppression of the slave trade. One hundred Swedish artisans have entered into arrangements extending over three years. The leader, Mr. Sachrisen, has had experience in Africa, both on the Congo and on the Zambesi. Fifteen hundred native carriers are to be employed. Of the £250,000 necessary, £50,000 have already been subscribed for this enterprise.

—Swedish Missionaries, numbering about twelve, who were originally connected with the Livingstone Inland Mission on the Congo; but who, at the time that mission was trans-



ferred to the American Baptist Missionary Union, came under the direct supervision of the Swedish Missionary Society, will soon be reinforced by seven new helpers from Sweden. They have already had some fruit from their labors; the congregations are increasing, and the children are coming to school.

**Syria.**—The Syrian Christians. Several months since we gave some information regarding the Syrian Christians in the Travancore region of southern India, and of the reformed party, headed by Bishop Mar Athanasius, which sought evangelical reformation within the old church. We referred then to a prolonged lawsuit to determine whether Bishop Athanasius was in the rightful possession of his office. This case, which has now been in the courts fifteen years, has been decided against the reformed party, it being held that Mar Dionysius, who had been consecrated by the patriarch of Antioch, was the legal head of the Syrian church of Malabar. It seems that the Court of Final Appeal, consisting of two Brahmans and a European barrister, presented two opinions in open court, the Hindus favoring the authority of the patriarch of Antioch, while the English judge gave his opinion that the Syrian church in Malabar was of right entirely independent. This decision was not unexpected, and the reformed party have been for some time preparing to act independently. *The Harvest Field*, in reporting this decision, well says: "A sad sight, truly, it is to see a Church which has stood through a long course of centuries as a conservator and witness of Christian truth, notwithstanding much deadness, in a very dark region of India, when once it begins to show signs of spiritual life and evangelical reform, crushed down again by the heel of a foreign ecclesiastic and his interested abettors in Travancore."—*Missionary Herald*.

**Thibet.**—A "Thibet Prayer Union" has been formed to plead for the opening of the door into Chinese Thibet, at which the Moravians have been waiting so long.

**United States.**—**Boston and African Liquor Traffic.** As the result of inquiries made at the Boston Custom House, we are glad to say that there has been a great decrease in the amount of ardent spirits sent to Africa from this port. The following table gives the exportation of rum and other spirits since July 1, 1882, down to the 1st of April of this year. In each case the year ends with July 1.

Year.	Gallons Exported.
1883.....	737,236
1884.....	576,268
1885.....	803,437
1886.....	737,650
1887.....	646,205
1888.....	694,716
1889.....	297,008
To April 1, 1890 (9 months).....	167,302

If the exportations for the remaining three months of 1890 should be at the rate of the

previous nine months, the amount exported would be 209,127 gallons. Now, this is 209,127 gallons too much, but it is pleasant to notice that it is nearly a third less in amount than the exports of the preceding year, and only one-third, and in some cases one-fourth, the amount of several preceding years. While we rejoice over the decrease that we can chronicle, there should be no slackening of effort to put a complete stop to this nefarious traffic.—*Missionary Herald*.

—**The American Board.** Since the 1st of November the Prudential Committee has appointed 52 persons to the various foreign fields. This is about as many as were appointed in the twelve months of last year; 21 of these are men, and 31 women. The list includes several children of missionaries, which shows that the influence of heredity tells. One of the latest appointments is that of Miss Susan H. Calhoun, whose father, the late Rev. Simeon H. Calhoun, was one of the noblest workers the board ever had in its Syrian field. Her grandfather, Andrew Calhoun, was one of the founders of Park Street Church. A son of Dr. Joseph K. Greene, of Constantinople, just through his studies at Andover, goes back to Turkey, and a daughter of Rev. J. T. Noyes, of India, returns to the Madura Mission after a course at Wellesley. Her brother, Rev. W. H. Noyes, it will be remembered, is working independently in Japan.

—**Southern Presbyterian Foreign Missions.** The report of Dr. Houston, Secretary of Foreign Missions, shows 14 missionaries sent out last year, being more than in any previous year. An important mission was started in the Congo Free State, Africa. Receipts from all sources, \$107,627, being \$11,000 more than in any other year. From legacies came nearly \$15,000. The committee asks for one-fourth of the church collections, instead of one-sixth as now.

—**Presbyterian Church, Northern.** Total receipts of the Board of Foreign Missions, \$794,066.44. From churches, \$291,791; from Sabbath-schools, \$36,062; from woman's boards, \$280,285; from legacies and from miscellaneous sources, \$73,120. There was a decrease of \$58,599 as compared with last year. Thirteen less churches contributed. There is at present a deficit of \$60,275. There were sent out during the year to Mexico 5 missionaries; to Colombia, 4; to Brazil, 8; to Syria, 6; to Persia, 13; to Laos, 3; to Korea, 5; to China, 26; to Japan, 15; to Guatemala, 2; to Africa, 3; and to India, 16.—Total, 106. Besides outstations there are in the Indian mission 6 stations, in the Mexican 5, in Guatemala 1, in the Brazilian 8, in the Colombian 3, in the Chilian 4, in the African 17, in India 19, in the Siamese 5, in the Chinese 13, in the Japanese 5, in the Korean 1, in the Persian 6, and in the Syrian 5—in all 98.

—**Reformed Church.** The receipts of the Board of Foreign Missions of the Reformed Church for the year just closed were about \$117,000, an excess of nearly \$24,000 over the previous year. The debt of the board has been reduced from \$23,500 to \$16,500.

# INDEX OF CONTENTS OF THE JULY NUMBER.

	PAGE	PAGE.
I.—LITERATURE OF MISSIONS.....	481-525	
II.—GENERAL MISSIONARY INTELLIGENCE.....	525-533	
III.—MISSIONARY CORRESPONDENCE..	533-537	
IV.—INTERNATIONAL DEPARTMENT...	537-546	
V.—MONTHLY CONCERT OF MISSIONS	546-551	
VI.—EDITORIAL NOTES ON CURRENT TOPICS.....	551-555	
VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.....	556-559	
VIII.—INDEX TO CONTENTS JULY NUMBER.....	560	
 <b>Authors.</b>		
EDITORS.—A. T. Pierson, The McAll Mission, 481; The Lack of Information and Individualism.....	507	
Brown, Henry E., Mechanic Missionaries.	540	
Clarke, Pastor, Poem, Tell the Tale.....	494	
Editorial Notes, J. M. Sherwood .....	552-55	
Ellinwood, Dr. F. F., The Indian Somajes, 501; A Plea for the Senecas, 546; The Japanese on the Pacific Coast.....	550	
Hulbert, Professor H. B., The Science of Missions.....	486	
Johnston, Rev. James, Mission Notes.....	527	
Laurie, Rev. Thomas, The Law of the Advancement.....	490	
Nevius, J. L., D. D., Famine, and the Work of Famine Relief.....	514	
Smith, Rev. Arthur H., Religion in China.	543	
Storror, Rev. Edward, Foreign Missions in the 17th and 18th Centuries.....	495	
Starbuck, Rev. Charles C., Translations from Foreign Missionary Magazines ...	519	
Wyckoff, Professor M. N., Education in Japan.....	537	
 <b>Countries and Subjects.</b>		
AFRICA.—Map of Central, 525; British Churches and the Brussels Conference, 527; African Trade, 529; Italy's Position, 529; Mackenzie and Major Wissman, 530; Inner Valley of the Congo, 530; Congo Money, 530; Mission Work in the Congo Valley, 556; Letter from Rev. John Scott, 533; Baptism of a Mohammedan in Algiers, 533; Shall Islam Rule Africa? 552; The Soudan Missionary Movement, 555; King Muanga, 556; Brussels Conference, 556; Country of the Oil Rivers, 556; Intoxicants, 556; Dr. Meyer's Exploit, 556; Various Items of Interest, 556; Stanley Found a New Race of Blacks, 556; New Station on the Congo, 556; Missionary Societies on the Congo.....	557	
American Board, Missionaries Appointed.	559	
Bingham, Rev. Hiram, Letter on Completing Translation of the Bible.....	554	
Boston and African Liquor Traffic.....	559	
CHINA.—Famine and its Relief, 514; The Religions of China, 543; Value of a Single Proclamation of the Gospel.....	531	
ENGLAND.—Missionary Operations in the 17th and 18th Centuries, 495; Formation of the Society for Promoting Christian Knowledge; also for the Society for the Propagation of the Gospel in Foreign Parts, 500; Presbyterian Alliance, 527; Presbyterian Church of England Missions, 528; British Churches and the Brussels Conference, 527; Presbytery of Edinburgh and Indian Missions, 528; Wesleyan Miss. Society, 528; Church Missionary Society, 528; British and Foreign Bible Society, 529; Baptist Missionary Society.....	529	
"Foreign Missions: Their Place in the Pastorate, in Prayer, and in Conference," noticed .....	524	
FORMOSA.—Dr. Mackay's Fruitful Work. ....	557	
FRANCE.—The McAll Mission, 481; A Strong Appeal for Help, 534; Letter from Missionary Charles E. Faithfull... 534		
Frederick IV., King of Denmark, Efforts to Convert the Heathen in 1699.....	490	
Gracey, J. T., D.D., International Department .....	537	
GREECE.—Call for Laborers.....	557	
Guinness, Mary Geraldine, "In the Far East," noticed.....	525	
INDIA.—The Indian Somajes, 501; Pupils in Protestant and Roman Catholic Mission Schools, 522; The Great Bathing Festival, 523; Disintegration of Hinduism, 557; A New Sect, 557; Dr. Thwing's Travels, 558; Strength of the Church, and the Population.....	558	
Information, Lack of... ..	507	
Java, Missionary Work in.....	521	
JAPAN.—Map and Statistics, 535; Education in, 537; Japanese on the Pacific Coast.....	550	
Jews, Dr. Saphir's Views.....	533	
Johnston, James, F. S. S., "Century of Christian Progress," noticed .....	524	
MADAGASCAR.—Opening of a New Church.....	558	
Mackay, Alexander, Death of ... ..	555	
Mechanic Missionaries. ....	540	
Missions, How Advanced.....	490	
Missions, The Science of.....	486	
Moorhead, Max Wood, Volunteer Movement .....	525	
Moravian Missions in Labrador....	519	
Nestorian Churches, Revival in, in 1890...	517	
Paton, John G., "Autobiography," noticed.....	524	
Poem, Tell the Tale .. ..	494	
Presbyterian Foreign Missions (South) report of last year .. ..	559	
Presbyterian Foreign Missions (North) report of last year.....	559	
Reformed Church, receipts of last year..	559	
SCOTLAND.—Good News Received by the Free Church from Lake Nyassa....	555	
Stevens, Rev. J. T., Address on Converting the World.....	554	
SWEDEN.—Request for Prayer, 537; A New Mission in Africa, 558; The Force of the Mission on the Congo to be Increased. 559		
SYRIA.—The Reformed Party in the Syrian Church defeated after a long contest.....	559	
THIBET.—"A Thibet Prayer Union"....	559	
Thompson, A. C., Lecture on Missions....	524	
Zenana Work, Origin of.....	554	





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